The Messenger.

"As the Truth is in Jesus."

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Dr A H Strickler
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THE MESSENGER.

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TERMS.

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Poetry.

THE CIRCUMCISION OF CHRIST.

Ye flaming powers, and winged warriors bright,
That erst with music and triumphant song,
First heard by happy watchful shepherds' ear,
So sweetly sung your joy the clouds along
Through the soft silence of the listening night;
Now mourn; and, if sad share with us to bear
Your fiery essence can distil no tear,
Burn in your sighs, and borrow
Seas wept from our deep sorrow:
He, who with all Heaven's heraldry whilere
Enter'd the world, now bleeds to give us ease.
Alas, how soon our sin
Sore doth begin
His infancy to seize!
O more exceeding love, or law more just?
Just law indeed, but more exceeding love!
For we, by rightful doom remediless,
Were lost in death, till He that dwelt above
High throned in secret bliss, for us frail dust
Emptied His glory, ev'n to nakedness;
And that great covenant which we still transgress
Entirely satisfied;
And the full wrath beside
Of vengeful justice, bore for our excess;
And seals obedience first, with wounding smart,
This day; but O! ere long
Huge pangs and strong
Will pierce more near His heart.

—MILTON.

Communications.

For the Messenger.

ORIGINAL SIN.

BY JOHN W. PONTIUS.

It seems that the fact of original sin has not yet been established. A few Sundays ago, I listened to a funeral sermon which made quite an impression upon me. The parents of the deceased child felt it their duty to dedicate it to the Lord in Holy Baptism. In the sermon the minister told them that baptism for children is of no value; that all children whether baptized or unbaptized are saved; that they have not committed actual sin, therefore they are without sin.

I do not maintain that infants that die unbaptized are lost, but I cannot understand the supposed startling fact, that because children have not committed actual sin therefore they are without sin. The Psalmist says we are all conceived and born in sin. I believe that he told the truth. I believe, further, that children by their conduct, before they arrive to consciousness—before they come to that time when they know the difference between right and wrong, verify the fact that the Psalmist is right and our modern would be-wise preachers are wrong. It is an *act* of the child when it cries though it may not know the difference between right and wrong, and shows the perversion of the heart. If it is without sin why does it act thus—why does it cry? why is it stubborn and wilful? Thus children themselves teach us that there is such a thing as original sin.

Every one that would be saved must come to Christ. As there is a way for the adult to come, so there must be a way for children to come unto Him. St. Peter on the day of Pentecost, says "The promise is to you and your children." Our Saviour also says:—"Suffer the little children to come unto me and forbid them not, etc." The command, therefore, is that the parents shall bring the children and they shall not be forbidden. As then, so Christ now touches children, but He touches them through the ordinance of baptism. As there was need for them to be touched by Him then, so there is now, and as they were conceived and born in sin then, so they are now.

To maintain that infants are not in a sinful state is a radical and fundamental error. Such a position gives the evil one the vantage ground. If parents are deceived as to the relation of their children to God, surely the children themselves must also be deceived. Many ministers and self constituted evangelists, will administer the Holy Communion to unbaptized persons, and when they do baptize a child, it is regarded as a mere empty ceremony—the parents are not asked any questions; do not make any promise and it matters not whether they believe or have faith in Christ or not. Not much wonder that so few pass from the family and Sunday-school into the Church—not much wonder that skepticism and infidelity have such a firm hold upon the rising generation.

When the Saviour commissioned the apostles, He did not tell them to ignore the baptism—that it availed not for infants because they were not shapen in iniquity and their mothers did not conceive them in sin, but He told them *how* to make disciples, or, if you please, *converts*: "Go ye therefore and make disciples of all nations by baptizing them in the name of the Father and the Son and the Holy Ghost, and by teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world."

A LONG PASTORATE.

On Sunday last, the Rev. Dr. Diedrich Willers preached the concluding sermon in his pastorate of the Reformed church at Bearytown, he having recently resigned the same, on account of the growing infirmities of old age. As the pastorate of Dr. Willers covers a period extending down from April, 1821, showing a term of active consecutive ministerial labor of sixty years and eight months, a period almost unprecedented, it is believed, in the annals of the American pulpit, we have obtained a few facts and statistics in relation thereto, which will be interesting to our readers.

It is well known that the towns of Fayette and Varick were largely settled by thrifty Germans from Pennsylvania about the beginning of the present century, and for some time thereafter. The organization of the Reformed congregation at Bearytown, the oldest church society, in the town of Fayette, dates back to 1809, or still earlier, the present substantial stone church, erected in 1824, having displaced a log structure built in 1813. During the active ministry of Dr. Willers in Seneca county, he has also preached in this village and at other points in the county from time to time and for different periods of duration, and also at Lansing, Tompkins county, Scipio and Auburn, Cayuga county, Lyons, Wayne county, Dansville, Livingstone county, and for a short time at Lockport, Niagara county, performing all the travel required in this extensive field of labor by his own conveyance—except to Lockport—and in earlier years largely on horseback. The aggregate distance traveled during this period could not have been less than eighty thousand miles—a distance sufficient to reach more than three times around the world. During his extended ministry, Dr. Willers has preached 5,800 Sunday discourses, nearly equally divided between German and English, has baptized 2,026 persons, officiated at 625 funerals, administered the rite of confirmation to 548 persons and solemnized 540 marriages.

As an evidence of the changes and mutations of time, we are informed that *not a single adult male member* who was connected with the congregation at Bearytown, when Dr. Willers entered upon his ministry there in 1821, is now living, while not more than a dozen of the present members, male or female, who were in childhood's years—under ten years of age—when he began his ministry, still survive. Out of 406 persons confirmed in this congregation during his ministry, 106 have died in this county and in the army, 149 have removed to other localities, largely in western States—of whom a large proportion have died—33 have joined other churches, 5 were excommunicated, the whereabouts of 15 persons are unknown, while the names of 98 remain upon the records of the church, of whom 70 are living within its bounds and 28 at other localities in Seneca county.

Dr. Willers has attained the ripe old age of eighty-four years, and is by several years the oldest living minister of the Reformed Church in the United States in point of ministerial service. He is still in comfortable health and active for his years, although admonished by the growing infirmities incident to old age, he now retires from active service.

After the lapse of more than sixty years in the ministry, the record of his influence, counsel, assistance, instruction and activity, written on the hearts of thousands, cannot be read without marvel and gratitude. His lengthened service has been one of love for souls. He has ever tried to lead men to a better life. His sermons have been so direct and elevating, so filled with the light of true religion, that all who heard them have been benefited by their teachings. His friendships have been with men of all creeds, and he has ever been as respectful of the views of others as he was established in his own. His breadth of mind is like to his breadth of culture. He preached with equal ease in the German and English languages, and his talents in this direction have made his services of great value. His heart-life has been in the homes of his people. He has been their consoler, counsellor and friend. In all things and at all times, he has been the upright man and the faithful Christian minister, and it is the earnest wish of a multitude of friends that the remaining period of the life of this venerable man may be happily and peacefully spent in serene old, age, surrounded by all the comforts and pleasures which loving hands can provide.—*Seneca Falls Reveille, Dec. 30th.*

DIGNITY AND DEMOCRACY.

There is one idea of democracy which we observe almost everywhere in the world, Switzerland being, perhaps, the only marked exception, and which we believe to be wholly injurious. This is the notion that the world is the better—or at all events, that the masses are the better—for the extinction of manners, the abolition of forms, the disregard of reticences, the degradation of methods of procedure intended to impart external dignity to the graver concerns of life. The origin of this impulse is not always bad, being on the continent a misdirected desire for a certain visibleness of equality, and in America and England a wish for reality, as opposed to ceremonial; but its effect in all places is, we are convinced, essentially bad. It is simply just that all men should be equal before the law; most expedient that they should be equally entitled to serve the State; very beneficial that they should be equal in their right to social respect; these are all among the best proved truisms of democracy. But there is nothing gained, either for the happiness of men, or their good order, or their equality, by the contempt for dignity which democrats are so often tempted to display. Much of the failure of Vestries, City Councils, and other municipalities to acquire the confidence of the people is due, not to the absence of ability, for there is plenty of ability for the work to be done, but to the want of self-restraint, arising in the main from the absence of peremptory and binding forms. The very same men would be twice as able in any bank parlor or other committee in which a tacit but peremptory rule or opinion prevented vulgar self-assertion. In Courts of Justice, the evil is even more direct. Not only is popular respect for the law—the very first of practical citizen virtues—weakened by the spectacle of vulgarity and disorder in Court, but we are convinced that jurymen and judges become less competent for their functions. The former think less carefully; the latter, like legislators, lose the self-restraint which doubles the value of their thoughts, and which disappears with loss of dignity. We will not go the length of saying we believe that Courts owe much of their efficiency to wigs and gowns, though the democratic dislike of uniform is, we believe, an error of ignorance, and though the British masses have notoriously a singular awe of a "Red Judge," as compared with any other magistrate; but that the unapproachableness of judges, the atmosphere of reverence which encompasses them in a British or German Court, is favorable to the distribution of true justice—that first interest of democracy—we entertain no doubt.

Look at this Guiteau trial. That the prisoner is obtaining as fair a trial as he could obtain in any country, there is no doubt whatever. He has chosen his own counsel. He produces practically any evidence of any kind he pleases, including a great deal which, under any recognized theory, is not evidence at all. He cross-examines at discretion. He calls as witnesses anybody he likes, including the President and the Secretary of State. His jurymen are most attentive. The Court—except for one five minutes—allows him unlimited latitude of protest. He appears simply monstrous. And yet, owing solely to the want of dignity in the Court, the whole trial is felt in America, as well as here, to discredit the administration of justice. No awe is created, to operate hereafter against the repetition of the crime. No horror is felt for the position in which Guiteau stands. There is no additional confidence in the Court and the Judges, such as should follow a trial for life and death which has, from the nature of the crime, attracted the attention of an entire country. No innocent man has the feeling that he would like to be tried in that Court,—that its mere existence is a protection to him. The only feeling excited is either one of contempt, most injurious to the people—who, if they cannot create decent Courts, are, pro tanto, unfit to govern—or one of vulgar and demoralizing interest in a contest in which the stake is a human being. The intolerable vulgarity of the proceedings, quite as painfully felt in America as here, destroys the effect of the great trial, just as vulgar jocularity would destroy that of a great religious service, injures the jurymen's reverence for their functions, and in part, at least, overthrows the equanimity of the Judges. The Court is giving Guiteau a fair trial, more than a fair trial; but, nevertheless, in the single moment in which the Judge lost himself, and threatened to have the prisoner gagged, he was not in the frame of mind which the community, however regardless of dignity, accepts as impartial. No such scene as this trial should be possible in a democracy, which, if only because its will is irresistible, not limited even by the fears which restrain despots, is bound to insist that its laws be debated, and its trials heard, and its sentences carried out with a gravity, self-restraint, and absence alike of wilfulness or levity even beyond what sovereigns can enforce. We are quite aware that in this special case Americans may be unfairly blamed, the Court being a Court of the District of Columbia, which is an anomaly in the States, is filled with a heterogeneous population, and has exceptionally muddled laws—muddled by the conflict of the ideas of the North and the South—but still, Congress is absolute legislator for the District; and no such trial, so undignified in all its elements—save the shadow thrown from the scaffold in the background—should have been possible. The ultimate cause of the mischief is, we maintain, that cardinal blunder of democracy that it can dispense with the dignity, and that it is the more vigorous, the more recognizable to itself, when it does dispense with it. The truth is not so, but is this—that every loss of dignity requires and ultimately receives compensation in a display of force. If the popular officer is not respected, the popular officer is armed. If the Judge is not reverenced through feeling, he may, and he will at last, secure reverence through force. It is in France and the United States that it is necessary to arm the police—in France with powers, in the Union with revolvers—till resistance, justified or otherwise, becomes too dangerous to be possible. The natural consequence of the loss of the Judge's dignity is the gag, and that is not the outcome by which democracy—still on its trial, though it does not believe that—can ultimately be justified. —*London Spectator.*

For The Messenger.

SCRAPS BY THE WAY.

Our Publication Board has succeeded in taking a long step forward. They have put an agent in the field who has the will and the energy to push and advance our publication interests. This is one way to break a long slumber, to give currency to broad and liberal ideas, and to arouse the spirit of public enterprise. It is to be hoped that the other Boards of the Church will soon enter the field in precisely the same way, provided the local powers and authorities will not do the right thing and help along the good work themselves, as they ought to do.

But some one is calling—"Put the brakes down; don't run wild on your crazy hobby-horse, and smash up things generally, or the financial exchequer will certainly run high and dry." Well, let it run then; it will do it no harm if it runs a vast deal higher than it ever did. In fact, the probability is that it will get into a purer, freer air by rising, and that it will flourish all the more and make things bloom and grow all the more grandly than it ever will as long as it flows in the narrow channel and low tide of to-day. Yes, if it rises and spreads amazingly it will make matters more prosperous and pleasant at home, both secular and religious, and it will give a reputation abroad such as a spirited, high minded Christian people may be justly proud of. A people that can bring *together a few hundred thousand dollars for* speculative purposes and lose it all, can certainly afford to see whether they cannot do what the Lord commands—Sell that they have, give alms, and thus get possession of the kingdom and secure unto *themselves* treasures which thieves will not lay hands on.

About a month prior to the Synod at Danville, the pastor of St. John's of Tamaqua told his people from the pulpit, and repeated the announcement at different times on succeeding Lord's days, that he would receive, in a private way, gifts for the Orphans' Home at Womelsdorf. Twenty-six members of the congregation came forward, some of them but infants and not yet confirmed, and placed in the pastor's hands $10.75. To this sum the Frauenverein (female society) of the congregation added $5.00, making a sum total of $15 75. This amount was promptly forwarded to the Waisen vater to gladden the hearts of his orphan family in their sore affliction. I. E. G.

ABOUT SHEM AND JAPHETH.

Many interesting anecdotes are told about the late Rev. S. Hanson Cox, D. D., of New York. Dr. Cuyler relates the following in connection with a celebrated speech of Dr. Cox at an anniversary of the Bible Society in London many years ago. He says:

"It was during that superb speech that he delivered his famous retort to Dr. Richard Winter Hamilton, of Leeds. Dr. Hamilton had, with exceeding bad taste, made a severe attack on American slavery a few minutes before Dr. Cox. This aroused our countryman, who was not the less an American because he was an abolitionist. Dr. Cox replied to Dr. Hamilton's taunts by reminding the audience that slavery began its existence when we were British colonies. This reminder cut sharply. 'My Lord,' exclaimed Dr. Cox, 'this institution of slavery was a disastrous inheritance from our British forefathers. And now if my brother Doctor Hamilton will enact the part of *Shem*, I will agree to bear the part of *Japheth*, and we will walk backward with the mantle of charity and *cover the shame of our common ancestry.*"

Prayer is dust and ashes pleading with infinite Majesty and Mercy; how great the disparity!

Family Reading.

A LITTLE TALK WITH JESUS.

A little talk with Jesus, how it smooths the rugged road;
How it seems to help me onward when I faint beneath my load!
When my heart is crushed with sorrow, and my eyes with tears are dim,
There's naught can yield me comfort like a little talk with Him.

I tell Him I am weary, and I fain would be at rest;
That I am daily, hourly longing for a home upon His breast;
And He answers me so sweetly, in tones of tenderest love,
"I am coming soon to take thee to my happy home above."

Ah! this is what I'm wanting, His lovely face to see;
And (I'm not afraid to say it) I know He's wanting me.
He gave His life a ransom to make me all His own,
And He can't forget His promise to me, His purchased one.

I know the way is dreary to yonder far-off clime,
But a little talk with Jesus will while away the time;
And yet the more I know Him, and all His grace explore,
It only sets me longing to know Him more and more.

I cannot live without Him, nor would I if I could;
He is my daily portion, my medicine, and my food.
He's altogether lovely, none can with Him compare;
The chief among ten thousand, the fairest of the fair.

So I'll wait a little longer, till His appointed time,
And glory in the knowledge that such a hope is mine;
Then in my Father's dwelling, where "many mansions" be,
I'll sweetly talk with Jesus, and He shall talk with me.

—*Selected.*

THOUGHTS ON THE OLD YEAR.

Let us take God's reckoning. To Him a thousand years, or a thousand ages, are but a day. To Him the vast space over which creation spreads, and within which the stars roll, is but a handbreadth. His measurements quite swallow up ours; His reckonings wholly confound ours. The depths of the fathomless sea, the heights of the everlasting hills, the circumference of our mighty globe, the distance between star and star, are all as nothing to Him whose lifetime is eternity, and whom the heaven of heavens cannot contain.

Does not this view help to correct our false judgments of things, our imperfect estimates of life, and the things of life? Does it not check us in our over-valuing of some things and our under-valuing of others? Does it not say, Be sober and moderate in your judgments; you are but children of a day, whose faculties are feeble at the best, and whose calculations are not to be depended on, even for things the nearest and most common? God only, who sees the end from the beginning, and measures with equal ease the past eternity and the future, is altogether unerring; and He only, whose judgments are far out of sight, is the Being whose words and thoughts and ways are perfectly to be depended on.

Ah! how this great truth concerning God's infinity lifts us up out of the low and little, out of the selfish and finite, out of the earthly and temporal, expanding and enlarging our hearts, and bringing us into the region of the vast and the divine? What a solemnity does it fling over life! What a dependence upon God does it tend to foster! What distrust of self and all our own judgments does it produce! And how deeply and blessedly does it embosom us in Him in whom we live and move and have our being; carrying us beyond the thousand or the ten thousand years into the long eternity which we are to spend with Him!

Having looked at God's reckoning, let us now look at man's. It is different from, yet not inconsistent with God's. It is just the natural result of man's finite nature and position. The difference is a difference of aspect, arising out of the different points of view necessarily occupied by man. As that which a man reckons small is reckoned great by a little child, so it is in the present case. We are children, and we feel and judge and speak as children. Our estimate of time is a true estimate, so far as it goes; a real estimate, in so far as our finite nature can calculate; and though widely differing from God's, is still, in its own way, valuable, and fitted to teach many a lesson.

Making use of finite eyes in our survey of time, we shall be kept from undervaluing little portions of it, or, indeed, small fragments of anything. Looking at things through this microscope, we count days long, months longer, and years very long. And thus we get a better impression of the length and value of time, as well as of the length and value of eternity. This makes us more apt to redeem time; it makes us count more carefully our revolving years. It solemnizes us, and makes us more in earnest—less frivolous, less foolish, less light and vain.

If a man looked on life with God's eyes, he might count it a mere atom, a grain of sand, hardly worth redeeming or seriously attending to. But looking on it with his own finite eyes, he sees it stretching out before him and behind him, divided and subdivided into moments, minutes, hours, days, weeks, months, and years; and these subdivisions all tending to magnify its importance and value. Yet having thus measured it and estimated it, when spread out before him at full length, he cannot help also feeling that, after all, it is but short; and that he himself is passing through that short space with appalling swiftness. His life is, at the longest, but a brief and little space. It will soon be done. Taken at any estimate, measured by whatever standard, human or divine, it will soon be done. The space will soon be traversed; the fight will soon be fought; the race will soon be run. And then, what will be the issue? Is it to be a prize or no prize? Is it a small prize or a great one?

Take either estimate; we know that man that is born of a woman is of few days and full of trouble; he cometh forth like a flower, and is cut down; he fleeth also like a shadow, and continueth not. We know exactly the limit of our life, beyond which we cannot go; and we know also that it is a vain life, filled up with weariness, and sin, and pain; a dying life, a living death.

Take either estimate; we know that, as much of our life is already past, the time that remaineth is short. That which is gone is gone, whether it seemed to pass quickly or slowly; and the future part, whether it be a half, or a fourth, or a tenth of our life, will not take long to live. The night is far spent. For we are carried away as with a flood; we spend our years as a tale that is told; and the sand glass of time is quickly running out.

Take either estimate; we know that the day of the Lord hasteth greatly, and that He Himself so cometh as a thief in the night. The grave lies before us, if our Lord delay His coming; if He arrive soon, we shall be caught up into the clouds to meet the Lord in the air, without tasting death's bitterness or seeing corruption. In either case the end is not far.

Take either estimate; the call to be ready for the Lord is the same. For it is not merely the shortness of our time, or suddenness of our removal, that makes preparation so momentous; it is the mighty future—the long eternity which is to succeed. What is that eternity to be? Is it forever with the Lord, or forever with the devil and his angels?

The world passeth away, and the lusts thereof; but he that doeth the will of God abideth forever. He who has the Son has life—life forevermore. He who has become a son remains a son forever, with no fear of fall, or sin, or death.—*Bonar.*

SWEET HOME.

When two young people love each other and marry, they restore the picture of the apostolic church. They are of one heart and of one soul. Neither do they say that anything they possess is their own, but they have all things in common. Their mutual trust in each other, their entire confidence in each other, draws out all that is best in both. Love is the angel who rolls away the stone from the grave in which we bury our better nature, and it comes forth. Love makes all things new; makes a new heaven and a new earth; makes all cares light, all pain easy. It is the one enchantment of human life which realizes Fortunio's purse and Aladdin's palace, and turns the "Arabian Nights" into mere prose by comparison. Before real society can come, true homes must come. As in the sheltered nook in the midst of the great sea of ice which rolls down from the summit of Mont Blanc, is found a little green spot full of tender flowers, so in the shelter of home, in the warm atmosphere of household love, spring up the pure affections of parent and child; father, mother, son, daughter; of brothers and sisters. Whatever makes this insecure, and divorce frequent, makes of marriage not a union for life, but an experiment which may be tried as often as we choose, and abandoned when we like. And this cuts up by the roots all the dear affections of home; leaves children orphaned, destroys fatherly and motherly love, and is a virtual dissolution of society. I know the great difficulties of this question, and how much wisdom is required to solve them. But whatever weakens the permanence of marriage, tends to dissolve society; for permanent homes are to the social state what the little cells are to the body. They are the commencement of organic life, the centres from which all organization proceeds.—*James Freeman Clarke.*

NEW YEAR'S DUTIES.

There exists a commendable habit in Germany worthy of our careful and conscientious imitation, as we push out into the unknown of the incoming year, especially as it may be our last—and we will not be wise if we do not, in the beginning, treat it as our last. This habit is to begin, on the morning of the first New Year's day, to duly visit those alienated from us during the past year, and also to placate our enemies, so that, on the eve of the first day, we can feel that we are at peace with all men, and that the bitter past is forgotten; and the work of the new year will be to consign these relics of our worst selves to oblivion. Let us begin first in seeking reconciliation with God, whom we have willfully offended so often in the year past, and whose Spirit we have so continually grieved.

The record can never be altered; it is folded up in the history of 1881, and is now in the archives of eternity. But it can be blotted out, and will be, when God says, "Son and daughter, go thy way, and sin no more." Begin the New Year's morning reconciled to God, if possible. Close the Old Year with the seal of peace upon it.

SOCIAL REMEDY.

The social contrasts of human life are very puzzling, and to thoughtful, generous-minded people, they are very painful. The story of them reads sometimes like a tragedy. It looks like the outworking of an awful fate, such as the great dramatist of the Greeks has depicted.

Probably nine tenths of the sum-total of human happiness comes from the real and supposed inequalities of social condition. A very considerable portion of the discomfort of men and of women is caused by their comparing themselves with those who have been, as they think, more favored. These contrasts are seen alike in cities and in villages. They appear wherever individuals are gathered into groups, be the gathering large or small.

Poverty and riches, success and defeat, these opposites together make up the earthly life of mankind; and without one, no one would know what to call the other, for the contrast is, after all, only relative.

Wherever there is life and the exercise of energy, are to be found the high and the low, the favored and unfortunate. This inequality is felt to be an evil. Two rival remedies for its cure are to-day claiming the attention of the world.

There is the communistic theory, which holds that all men are entitled to the same blessings. "These outward signs of inequality must be abolished," it says. "Property is a crime," has been taken up as a war-cry, and it has become with many a political creed. This underlies the "land agitation" in Ireland, and in every country the same method of social amelioration has its earnest if not its furious followers. It is of little avail to show that such a remedy strikes at the very foundation, not merely of human inequality, but also of human rights. Selfishness cares nothing for principles. In seeking its own profit it becomes blind to the good and to the reasonable claims of others. It is, moreover, easy to prove that the remedy proposed would, if tried, fail to obliterate the outward diversities against which complaints are made. Legislation cannot change personal character. It cannot transform the shiftless into a prudent man. It cannot cure laziness. It cannot endow the community or the individual with any virtue. Parents can, indeed, train and mould their children to habits of thrift and ways of economy. But the State is not a parent, nor was civil government ever designed to be parental in its methods. Suppose the property now held, in its greater part by the few, should be divided among the many. Abolish the overpowering monopoly of capital. For an hour, perhaps for a day, nobody would be rich, nobody poor; but in a marvelously short period of time the blessed millennium would end with the reappearance of the old inequality.

Arguments like these, and others which might be used, are unanswerable, but they do not convince. The theory retains its hold over the hearts of men in spite of logic and reason.

Christ's remedy rests upon a different basis. He reveals a new standard of social valuation and measurement. Not the rich or the happy, or the titled or the well-clothed, but only the good are great. He casts upon the world the light of a new revelation, in which the last are seen to be first and the first last. He shows that this present life runs on with unbroken continuity, and in an unchanged direction, straight and sure into another world, where the only "great gulf" will be between the bad and the good. The "leveling" for which the socialists are clamoring, and for which even the better-minded philanthropists long, at least in part, will be effected by a Hand wiser and juster than any man's, or than that of the purest civil government.—*Churchman.*

ILLUSTRATIONS OF THE LIFE OF THE CHRISTIAN.

Some India shawls are made of hundreds of pieces, some so small as to be only an eighth of an inch square, others of various sizes, none larger than a square half yard. Each piece, even the smallest, forms a complete bit of the pattern, and the right side being the under one on the frame on which it is woven is not seen by the weaver until the piece is finished. The pieces are all so beautifully joined together that it is impossible to find the joining.

How often we are "discouraged because of the way," because we can only see the wrong side of the pattern our daily life is weaving. We forget "the Lord knoweth them that are His," and that "all things work together for good to them that love God." And should we not try to remember also, that though our place in the work may be a small one, the great fabric, the Church of God would be incomplete if that place were not filled?

There is another point of similarity; each thread is bleached thoroughly white before being re-dyed for the shawl; and we also, before becoming a part of the Church must be washed and made white in the blood of the Lamb, "that He might present it to Himself, a glorious Church, not having spot or wrinkle, or any such thing," but that it should be holy and without blemish.

"I know the hand that is guiding me through the shadow to the light;
And I know that all betiding me is meted out aright.
I know that the thorny path I tread is ruled by a golden line;
And I know that the darker life's tangled thread, the richer the deep design."

—*British Evangelist.*

AROUND THE CLOCK.

New mercies, new blessings, new light on thy way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight,
New praise in the morning, new songs in the night;
New wine in thy chalice, new altars to raise,
New fruits for thy Master, new garments of praise;
New gifts from His treasures, new smiles from His face,
New streams from the fountain of infinite grace;
New stars for thy crown, and new tokens of love,
New gleams of the glory that 'waits thee above;
New light of His countenance full and unpriced,
All this be the joy of thy new life in Christ.

—*Intelligencer.*

HOW NOT TO HELP THE CHURCH.

Seldom attend the Prayer and Conference Meetings. *Never* take part. The excitement would be too much for your nerves, and the intellectual effort might seriously affect the brain.

If it is more convenient to attend than to stay away—if you are bound to come, leave happiness, and sunshine, and kindliness at home. Prayer-meetings are for people of sour dispositions and long faces

Make preparations for all church services. Instead of reading, praying or singing, read every item in the Sunday papers.

Keep well informed of what is going on. Be sure every thing is according to your mind.

If any thing is proposed that isn't to your liking oppose it. Kill it.

Stick to your own point of view. Everybody else is wrong. They must be.

Declare *you* will never submit. You will unite with another church—you know you are right.

Talk of the joys of brotherly love; the beauty of harmony, then stir up every little spark until it becomes a conflagration.

Dwell much on the unfaithfulness of the brethren, the minister, and do not forget the great duty of constantly finding fault and grumbling.

These rules never fail. Follow them, and soon you may read with joy, "*This house to let.*"

REASONS FOR DRESSING PLAINLY ON SUNDAY.

1. It would lessen the burden of many who find it hard work to maintain their places in society.

2. It would lessen the force of the temptations which often lead men to barter honor and honesty for display.

3. If there were less style in dress at church, people in moderate circumstances would be more inclined to attend.

4. Universal moderation in dress at church would improve the worship by the removal of many wandering thoughts.

5. It would enable all classes of people to attend church better in unfavorable weather.

6. It would lessen on the part of the rich the temptation to vanity.

7. It would lessen on the part of the poor the temptation to be envious and malicious.

8. It would save valuable time on the Lord's day.

9. It would relieve our means of a serious pressure, and thus enable us to do more for good enterprises.

The ancients used to paint St. Cecilia; and they used to paint her with an instrument of music, and her fingers were on the notes, as though she thought she heard the angels singing, and she was trying to repeat the song on earth. There is something of reality in it. There are times when these souls of ours get right under the shadow of the Throne, when we can almost hear the angels sing, and there comes down on the soul a quiet like the echo of the angels' song. —*Bishop Simpson.*

When a notion, or a form, or any thing else, becomes dearer than the will of God and the salvation of souls, it is time to sacrifice it.—*Evangelical Messenger.*

Selections.

Before God there is no difference whether a man take another man's goods by force or by circumvention.—*St. Augustine.*

The Gospel is the presence of our Lord Jesus Christ, which is the Word of God incarnate unto the salvation of mankind.—*"Athanasius."*

We feel more confidence in the piety that holds on and holds out through a period of deep spiritual declension than in that which has never borne such a test.

The heart has its reasons, which reason cannot understand. It is the heart which is sensible of God, and not the reason. This, then, is faith: God sensible to the heart.

Show us Thy presence here on earth:
Into Thy kingdom give us birth.
We would not wish or dare to wait
In better worlds a better state.

—*Jean Ingelow.*

People who are ready to part with their hearts while keeping their money, are not the sort that Jesus wants. The rich ruler was anxious to become a disciple on such terms, but our Lord would not accept the offer.—*Baptist Weekly.*

"It is most certain that ill tongues would be silent if ill ears were not open, and hence it was an apposite saying of the ancients that the teller and hearer of slander should both be hanged—the one by the tongue and the other by the ears."—*Southey.*

Depend upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and His greatness, the man or woman who can say, "Thy will be done," with the true heart of giving up, is nearer the secret of things than the geologist or theologian.—*Geo. Macdonald.*

Useful Hints and Recipes.

HODDIE'S GINGER PUDDING.—One egg, one cup of molasses, half cup of butter, half cup of fruit, half cup of hot water, one tablespoonful of ginger, one teaspoonful of soda. Stir stiff and steam an hour.

CODFISH STEWED.—Boil a piece of codfish, but do not overdo it. Pick out the flesh in flakes, put them in a saucepan, with a piece of butter, pepper and salt to taste, some minced parsley and the juice of a lemon, with a dust of cayenne. Put it on the fire till quite hot and serve.

APPLE PIE.—Cover a deep pie tin with a good crust. Pare some tart apples and cut in thick slices; arrange these in the crust with plenty of sugar and a little nutmeg grated over; pour over the apples half a teacupful of sweet cream; put strips of pastry over the top and bake. Serve either warm or cold.

THREE KINDS OF CAKE FROM ONE RECIPE.—The housekeeper who is limited as to time and materials will find the following recipe a most excellent one: one pound of flour, one pound of sugar, three-quarters pound of butter, ten eggs. Mix as for pound cake. Divide into three parts, take one-third, flavor with lemon, or to taste, and bake as a pound cake. Mix one cupful of raisins, one cupful of currants, piece of citron, cut thin, spices to taste, with second one-third, and bake as a fruit cake. To the remainder add flour enough to roll, cut, and fry as crullers.

ROAST BEEF WITH YORKSHIRE PUDDING.—Three-quarters of an hour before the beef is done pour nearly all the drippings from the pan, and place the meat on a small wire trivet, or lacking this put it on a wire grating, or even a few sticks across the top of the pan. Pour the pudding into the pan and return all to the oven; the drippings from the meat will fall on the pudding and season it. When done place the meat in the middle of the platter, and lay the pudding—cutting it in pieces—around it. If preferred the latter may be baked in a separate pan, and served around the meat in the same manner.

Miscellaneous.

THE TWO YEARS.

BY JOHN JAMES PIATT.

I.

THE DYING YEAR.

As when within some mighty battle-plain
The king is fallen and all his army knows,
One common thrill goes through the myriad heart,
For there he lies, breathing last breath away,
So dear, so dear to all he seems to lean
His dying head on every soldier's breast;
So the Year dies, so, dying, seems to leave
His fallen head upon the heart of all.

II.

THE NEW-BORN YEAR.—AT HIS FIRST LEVEE.

Come, happy ones, and see the new-born Year!
Come, lean above his cradle lovingly,
Oh! ye who cross bright thresholds of bright days
Lightly as skipping-ropes, with laugh and song;
Oh! bend above the cradle of the Year,
New-born—the latest child of Time—and kiss
His sleeping lips. Look, how they smile in sleep;
Whispering with angels, angels loving you!
And ye whose heads are in December's frost,
Send your hearts back to May, and see his face?
The royal infant, who shall rule all lands,
Lies soft in cradle-slumber. This is he
For whom all bring their frankincense and myrrh
From the deep Orient lands of Memory—
His kingly lips unworded, closed eyes,
A dreaming heart, to-morrow's sceptred hands!
These lips shall breathe the statutes of all realms;
These brows shall nod, and crowns of gold are dust;
These feet, the footsteps of their passing on
May echo on far thresholds. Who shall say?
. . . What shadowy presence crowds the waiting air,
With sense of gathering wings! Behold who stand
Within the presence-chamber of the Year!
Around his cradle gathering they come,
Phantoms with wings, the servants of his dreams,
The genii of his deeds. Strange whisperings
Fill the charmed silence. None their meaning know,
Strange, shadowy hands trail, flame-like, on the walls;
Strange letters stare into our eyes; but they
Are in a language only prophets read.
Strange pictures grow; strange faces start from veils:
Strange fingers beckon. None may understand.
These are the spirits that hover o'er the Year
And haunt his cradle . . Shining with a ray
Of the sun's far brightness, through the mist of dawn
Comes Hope, the soul's fair morning angel, bright
With her bright, unseen train! The shadows fly;
A dream of music floats within the light;
May, somewhere, breathes her flower-air; dancing, singing,
Come youths and maidens, a gay summer vision;
And somewhere, June has filled the earth with roses;
New harvests ring with gladness, golden-wide,
And Plenty's banded sheaves, in sunny heat
Half hidden, gleam and rustle far away.

—*Exchange.*

Science and Art.

A gun has been invented in New Hampshire which, with five barrels, will fire one thousand shots a minute. At a recent trial the balls were seen to strike two miles away in a radius of ten feet. A few more such inventions will be the strongest argument for peace that can be made.

An oil painting by Benjamin West, "Christ Healing the Sick," is on sale in Kentucky. Its dimensions are three and a half feet by five feet, and it contains more than thirty faces and figures. It is in good preservation, and should belong to some of our galleries if it is a genuine copy by the great artist.

An important series of excavations has been carried on of late at the spot where the capital of the Dacian kingdom and of the Roman province of Dacia once stood. The remains of a Mithras temple have been unearthed, together with several inscriptions bearing upon the Mithras cult, and a collection of Mithras sculpture. The marble of the sculpture was evidently taken from the quarries of the valley of Bistra, near Bukovar.

An elegant drinking fountain in bronze has been presented to the city of New York by Mr. D. W. James, and placed in Union square. It represents a mother with two children, with whom she is on her way to the fountain. Her draperies are skilfully arranged. One child, nude, is on her right arm, and in her left hand is a water-pitcher, which the other child clasps with his arm. The group is of heroic size, and the mother rests the weight of her body on her right foot, which appears beneath the draperies, and on her head is a veil. The pedestal of bronze is octagonal, and in the centre of three panelled sides are lions' heads in relievo, from which the water flows, the basins below being in form quarter spheres. The pedestal is highly ornamented. The base is of red Swedish granite, square and buttressed, and with three steps. The fountain is the work of Prof. Doundorf of Germany, and the group and pedestal were cast in that country. It is eighteen feet high, the group and its base measuring seven feet, the pedestal the same, and the base four feet. It is a fine work, and a valuable addition to the art treasures of the city.

Items of Interest.

There is a report from California that the finest and most delicious flour can be made from the seed of broom corn, to the extent of half its weight, leaving the remainder a valuable cattle feed.

A strange disease has been discovered among the milch cows at Williamsburg, New York. The sick animals, fifteen in number, have been quarantined, and a veterinary surgeon is preparing a report of the malady.

A bright little two-year-old child in New Haven was given many Christmas presents, including some mechanical toys, and was so excited by them that he was attacked with congestion of the brain and died on Wednesday.

Two hundred and thirty-five millions of dollars is a good deal of money, but that is the sum which the Commissioner of Pensions estimates will be required to pay the claims for arrears of pensions still remaining to be paid under the Arrears of Pensions Act.

The Boston *Herald* says that a party of New York and Boston capitalists have nearly completed arrangements for the organization of the "New York and Boston Inland Railroad Company." The cost of the projected road is estimated at $50,000,000.

A locomotive and tender plunged through an open drawbridge into the north branch of the Chicago river, at Chicago, killing the conductor and seriously injuring the engineer. The noise and smoke of factories along the river prevented the signals being heard or seen by bridge tender or railroad men.

On December 22 the British steamer Devonshire landed 396 Chinese passengers at San Francisco, and on the same day the Oceanic sailed from the same port for Hong Kong with 600 persons of the same nationality on board. Thus the Mongolian tide ebbs and flows, and there seems to be no immediate danger of an inundation.

James W. Miller, one of the Catfish (Pa.) robbers, who was sentenced in August last to seven years in the Western Penitentiary, escaped from that place on last Thursday. He concealed himself in a box supposed to contain boots and shoes for a firm in Pittsburg. When the wagon reached the Suspension bridge he jumped from the box and ran away.

The royal baron of beef which graced Queen Victoria's table on Christmas Day weighed about 300 pounds. It was cut from a prime red and white shorthorn, fed by the Duke of Connaught at Bagshot Park, which fetched £73 at her Majesty's recent sale at Shaw Farm. The huge joint was roasted at Windsor Castle and forwarded to Osborne.

The following facts speak a very emphatic language. Among the Roman Catholics, who prohibit marriages between blood relatives, the proportion of deaf-mutes is 1 in 3,000. Among Protestants, who are more lax in reference to such marriages, the proportion is 1 in 2,000, while among the Jews, who encourage them, the proportion is 1 in 400.

The population of the United States according to the late census, is officially given as 50,155,783, of which 49,371,340 are in the States and 784,443 in the Territories. Of the whole number 25,518 820 are males, 24,636,963 females, 43,475 840 native, 6,679,943 foreign, 43,402,970 white, 6,580,793 colored, 105,465 Chinese, 148 Japanese, and 66,407 taxed Indians.

New settlers are pouring into the State of Missouri in great numbers. During the year just closing about 90,000 persons have been registered by the State Immigration Society, and those who escaped its notice probably aggregated 45,000 more. They came mostly from Kansas, Michigan, Minnesota and Iowa, the only Southern State contributing any considerable number being Kentucky.

The annual report of the Second Assistant Postmaster General of the United States gives the cost of mail transportation for the year ending June 30, 1881, as follows:—For 1,194 railroad routes, aggregating 91,569 miles, $11,613,368; for 126 steamboat routes, aggregating 21,138 miles, $753,167; for 10,272 other routes, known as "Star routes," aggregating 231 299 miles, $6,957,355. Total cost, $19,323,890.

In making mention of the mildness of the season thus far in England, a London paper of Dec. 8 says: "The whole of Kent is said to present a most spring-like appearance. Garden and wild flowers are alike in full bloom, and the song-birds have not lost their summer notes. Ripe raspberries and strawberries are now being gathered in the Isle of Wight. Swallows are seen flitting about in the sun, and a lark was found sitting upon her eggs near Ventnor."

The New York City Eisteddfod met in Chickering Hall lately and held a grand series of contests in literature, music and art. Rev. L. D. Bevan, D. D., was the conductor, and the three sessions were presided over by the Hon. Horatio Gates Jones, of Philadelphia, Rev. S. I. Prime of New York and Postmaster-General James, of Washington. Prizes were contended for with great spirit in essays, singing in solo, duet, quartette and chorus, in drawing, sight singing and recitation, translation and poetry. Such competitions are in the highest degree honorable, and useful. They mark the genius and taste of the Welsh people. The large assemblies that attended showed the deep interest which the people take in this national and annual festival.

The census has been taken all over France, but the result will hardly be known before the middle of March, as the drawing up of the various statistical tables will entail much labor. Meanwhile, it is interesting to look back into the past to see what progress the population of this country has made in the way of increase since the beginning of last century. In 1700 it was not quite up to 20,000,000; in 1801 it was a little over 27,000,000; in 1863 there were 38,000,000 of Frenchmen; but the year 1872 showed a diminution of nearly 2,000,000. The war and the losses and misery which it had entailed, coupled with the surrender of Alsace-Lorraine, were the cause of this substantial decrease. In 1876, however, matters had already begun to improve, and the census taken in that year raised the figures to exactly 37,000,000. It is hoped that this year's census will show that the population of France has increased even in a greater proportion, and that it may be found to have risen to 38,500,000, the highest number ever yet attained.

Personal.

As a speaker, the youthful King Alfonso of Spain is called able, even in a country where oratorical gifts are prized, and predictions are made in London newspapers that he will ere long rank next to Queen Victoria as the most popular constitutional sovereign in Europe.

The Duchess of Edinburgh lately said to somebody who wanted to sell her an expensive shawl: "I am not rich enough. Show it to the wife of one of my cooks." And she was right, for the cook has just purchased the Hotel de Rhin, in Paris, for the sum of 1,200,000 francs.

Secretary Frelinghuysen, on a winter night, when the sleet was driving, saw a poor Irish woman struggling along the icy pavement with a heavy bundle in her arms, as he came out of his house on his way to a state dinner; and with characteristic courtesy invited her to take his carriage and tell the driver where to take her.

The Rev. Leonard Bacon, D. D., LL. D., a distinguished divine, died suddenly of heart disease, Dec. 24, 1881, at his residence, New Haven, Conn., in the 80th year of his age. A long life, through which he fought a good fight and kept the faith, is ended, and he is now enjoying the crown. A native of Detroit, Mich., where he was born Feb. 19, 1802, he was graduated at Yale in the class of 1820: studied Theology at Andover, was settled as pastor of the Centre Congregational Church of New Haven, where he labored until 1866, and remained as pastor emeritus till he died.

Books and Periodicals.

THE LUTHERAN QUARTERLY. Edited by M. Valentine, D. D., E. J. Wolf, D. D., Prof. P. M. Bikle, with the special co-operation of S. Sprecher, DD., LL.D., and C. A. Stork, D.D. Volume XII.—No. I. January, 1882. The Religion of Evolution as Against the Religion of Jesus, by Prof. W. H. Wynn, Ph. D.; Baptismal Book of the Ethiopic Church, Translated by Prof. George H. Schodde, Ph. D.; The Revised English New Testament, by M. Valentine, D. D.; Ten Years of the Civil Service, by Prof. John A. Himes, A. M.; The Young and the German Luther, by John G. Morris, D. D., LL. D.: Evolution and the Scriptures, by Rev. John A. Earnest, A. M.; The Irrepressible Power of Christianity, by S. Sprecher, D. D., LL. D.; Notices of New Publications. Terms, $3.00 per year. Gettysburg: J. E. Wible, Printer, corner of R. R. & Washington Streets.

THE BIBLIOTHECA SACRA. Edited by Edwards A. Park, with the co-operation of Geo. E. Day, Archibald Duff, Jr., and D. W. Simon, S. I. Curtiss and G. Fred. Wright, Vol. XXXIX.—Jan., 1882. Contents: Unintelligent Treatment of Romanism, by Rev. Charles C. Starbuck; A Field of Knowledge Strangely Abandoned, by Rev. George Mooar, D. D.; The Practical Determination of Species, by the late Prof Leonard Marsh, M. D.; Specimens of Ethiopic Literature, by Rev. Prof. George H. Schodde, Ph. D.; The Language of Isaiah, by Rev. Wm. Henry Cobb; Prof. W. Robertson Smith and His Theories of Old Testament Criticism, by Rev. Charles F. Thwing; The Article in the Revised Version, by Rev. Wm. S. Tyler, D. D., LL. D.; Theological Education; Notices of Recent Publications. Terms: $4.00 per year. Andover: W. F. Draper, Publisher.

THE FORTNIGHTLY REVIEW.— December, 1881. Contents: Atheists in Parliament, by D. C. Lathbury: Kioto, by W. Gifford Palgrave; Thriftless Thrift, by Hugh S. Tremenheere, C. B.; Disgust: a Dramatic Monologue; Has Conservatism Increased Since the Reform Bill? By A. Frisby; The Bergstruz at Elm, by Dr. Pole, F. R. S.; Scientific Evidence of Organic Evolution, by G. J. Romanes, F. R. S.; A Page of Diplomatic History, by Lady Blennerhassett; A Chapter in the Ethics of Pain, by Edmund Gurney; Home and Foreign Affairs and The Freres, by Mrs. Alexander. New York: George Munro, publisher, 17 to 27 Vandewater street.

THE CONTEMPORARY REVIEW.—December, 1881. Contents: Two Studies in Dante, by E. H. Plumptre, D. D.; Evolution; Physical and Dialectic, by Professor Calderwood: National Wealth and Expenditure, by M. G. Mulhall; Old and New Canons of Poetical Criticism, by Alfred Austin; Commonplace Fallacies Concerning Money, by Emile de Laveleye.—II; The Austro-Italian Alliance, by Roberto Stuart; A Missing Science, by W. H. Mallock; Fair Trade and Free Trade: A Dialogue, by Sydney C. Buxton; The Greek Text of the New Testament, by the Rev. W. Sanday. New York: George Munro, publisher, 17 to 27 Vandewater street.

LITTELL'S LIVING AGE.— December 31, '81-Contents: Antonio Rosmini, Fortnightly Review; The Secret of the Stradivarius, Blackwood's Magazine; Charles Tennyson Turner, Fraser's Magazine; The Freres, by Mrs. Alexander, Temple Bar; Gossip of an Old Bookworm, Nineteenth Century; Admiration, Spectator; Schiller's Correspondence with the Duke of Schleswig-Holstein, Academy; *** Title and Index to Volume CL and Poetry.

The new year of *Littell's Living Age* opens with the number for the week ending January 7th. Never before have the foremost thinkers, investigators and authors of the time been enlisted in the service of foreign periodical literature so great an extent as at present: and *The Living Age* which gives with satisfactory completeness and in convenient form, what is most important in this literature, has therefore never been so valuable as now.

The first weekly number of the new year has the following table of contents:—Luxury—Ancient and Modern, *Quarterly Review;* Country Life in Italy, *Cornhill Magazine;* Mademoiselle Angele, *Gentleman's Magazine;* Crimean Town Life, *Temple Bar;* The Freres, by Mrs. Alexander, author of "The Wooing O't," etc.; William Whewell, *Macmillan's Magazine;* Words of Wisdom from Goethe, *Blackwood's Magazine;* together with choice poetry and miscellany. This, the first number of a new volume, is an excellent one with which to begin a subscription.

For fifty-two numbers of sixty-four large pages each, (or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the *Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

THE SEASON. Ladies' Illustrated Magazine. Contains the newest Paris fashions and most elegant designs in fancy-work, needle-work, embroidery, crochet, etc. January, 1882. A Review "Novelties and New Needle-work," richly illustrated; two colored plates; two historical costume pictures; one hundred and ninety-eight illustrations of Dress and Needlework; nineteen flat paper patterns; fifteen embroidery designs. New York: The United States News Company, 55 Chambers St. For Canada: Joseph Campbell & Son, Toronto. For Australia: F. Basedon, Tanunda; For every country in Europe, Great Britain excepted: Frantz Lippenheide, Berlin. Price 30 cents.

This new candidate for public favor will commend itself wherever it is seen and examined. It is a mistake to suppose that such publications only contribute to the pride of life. There may be foolish people who are led into extravagance by attempts to follow fashions but, by far the greater number are are helped to economy by suggestions afforded by publications like the one to which we are calling attention.

Married.

At the home of the bride, near Mifflinburg, Pa., Dec. 29th, by Rev. A. C. Whitmer, assisted by Rev. S. Henry, James H. Snodgrass to Miss Ada L. Pellman.

In Mifflinburg, Pa., Dec. 13th, 1881, William H. Whear to Miss Mary Maister.

At the residence of Mr. J. W. Annel, near Lycippus, on the evening of December 29th, 1881, by Rev. B. B. Ferer, J. S. Fyock, of Pittsburg, Pa., to Miss Harriet A. Miller, of Lycippus, Pa.

By Rev. S. Z. Beam, Dec. 27th, 1881, at the residence of John Barnhart, the bride's father, Rev. Samuel T. Wagner, of Hindman, Bedford county, Pa., to Miss Kate E. Barnhart, of Mt. Pleasant, Westmoreland county, Pa. Among the attendants was Rev. N. S. Garner, of Schellsburg, Pa.

At Merwin, Dec. 22d, 1881, by Rev. J. Dotterer, J. B. George to Miss Mary M. Hill, both of North Washington, Westmoreland county. Penna.

In Hartsburg Valley, Huntingdon county, Pa., on Dec 29th, 1881, by Rev. M. H. Sangree, Miss Annie M. Kenedy, daughter of Jas. Kenedy, Esq., to Robert Morrow.

On the 31st ult., at the Reformed Parsonage in Hobbie, by the Rev. S. Sydney Kohler, Geo. Eigenbrod to Miss Mary C. Rineheimer, both of Dorrance, Luzerne county, Pa.

On the same day, at the same place, by the same, D W. Drasher, of Drum's, Luzerne county, Pa., to Mrs. Annie M. Hoffman, of Dorrance, Luzerne county, Pa.

On the 1st inst, at the bride's home, by the same, Charles C. Apt to Miss Mary A. Buchanan, both of Dorrance Luzerne county, Pa.

Obituaries.

DIED.—Nov. 30th, 1881, in East Earl township, Lancaster county, Pa., Mrs. Susanna Schnader, aged 78 years, 4 months and 14 days, and on Dec. 22, 1881, at the same place, Isaac Schnader, aged 79 years, 5 months and 14 days.

After having lived in holy wedlock more than 58 years, this aged couple were not long separated in death. The Reformed church at New Holland deeply feels the loss of these aged parents. The father had been for many years, and was to the day of his death, an elder in the church. Both were life-long and deeply interested members of the church, always ready to do their part in bearing the burden and in sharing the joys of the congregation. Mr. Schnader was for a number of years a subscriber to and careful reader of the MESSENGER, and in the latter years of his life a subscriber to and a careful reader of the *Hausfreund.* Devout and faithful church-goers, liberal supporters of the church and warm personal friends of the pastor, we feel sad at the thought of their separation from us but rejoice in the hope of a reunion of the church triumphant in heaven.

DIED.—In Alexandria, Huntingdon county, Pa, Dec. 26th, 1881, after a lingering illness in hope of heaven, I. Russell Cross, aged 34 years, 7 months and 1 day.

DIED.—Mr. Jacob Wolford at the residence of his son, G. F. Wolford in Bell twp., Westmoreland county, Pa., December 30th, 1881, aged 88 years, 6 months and 7 days.

The departed was one of the oldest members of the St. James Reformed church, and in his death the congregation has lost a valuable, upright and worthy member. He died full of years and strong in the affections of those who were nearest by ties of nature as well as in the respect and esteem of all who knew him. He was married in 1812 on the 17th day of September, and was the father of nine children, six of whom survive him. He also leaves 47 grandchildren and 50 great-grandchildren. His last mortal remains were interred in St James's graveyard, there to await the resurrection morn. Peace to his ashes. * * *

DIED.—Dec. 21st, 1881, Cyrus P. Kunkle, youngest child of Mr. and Mrs. John Kunkle, of Franklin twp., Westmoreland county, Pa., aged 1 year, 8 months and 4 days.

A child of great promise, suddenly his life was cut off and he was taken by the All-wise Father to the *home on high.* He had been dedicated to the Lord by the holy rite of infant baptism, and the Lord but claimed his own ere the fond parents had expected to give him up. The Lord gave and the Lord hath taken away, and blessed be the name of the Lord. It is well with the child. * * *

DIED.—At Sapillion, Neb., December 26th, ult., of Typhoid fever, Dr. George F. Laubach, son of Peter Laubach. Deceased was formerly from Howertown, Northampton county, Pa., and in early youth a confirmed member of the Reformed Church. He brought his age to but 29 years, 7 months and 15 days.

FORM OF A BEQUEST.

In making a bequest to one or more benevolent objects, it is important that a proper form be used; otherwise the intent of the testator may be defeated. Hence the following is suggested:

"I give and bequeath to the 'Theological Seminary of the Reformed Church in the United States,' located at Lancaster, Pa., the sum of ——— dollars; to 'Franklin and Marshall College,' located at Lancaster, Pa.. the sum of ——— dollars; to the 'Board of Home Missions of the Reformed Church in the United States,' of which William H. Seibert, Esq., of Harrisburg, Pa., is at present Treasurer, the sum of ——— dollars; to the 'Board of Education of the Reformed Church in the United States, the sum of ———dollars; to the 'Board of Publication of the Reformed Church in the United States,' located at Philadelphia, the sum of ——— dollars; to the 'Society for the Relief of Ministers and their Widows of the Reformed Church in the United States,' the sum of ——— dollars; to 'Bethany Orphan Home,' located at Womelsdorf, Pa., the sum of ——— dollars; and to 'St. Paul's Orphans' Home,' located at Butler, Pa.;—the several sums thus bequeathed to be used by the respective associations for the general purposes of their organization.

☞The parties making bequests can select from these objects or divide them among them all, as they may prefer. If it be desired, that the money should be used in some specific way, the language at the close can be so changed as to express this fact.

Acknowledgments.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Correction—The amount acknowledged Jan. 4th, '82, from St Matthews cong Rev L M Stambach, pastor, instead of $3.75 should have been $31.75.

C. G. F.

Rec'd of Ref Ch S S, Doylestown Pa, Rev L C Sheip pastor, per C G F, 10 00, Rev S C Long frem Grace cong & S S, Wilton Ia, 2 50, David M Whitmore from Mis Soc at Friend's Cove Bedford Co Pa, 11 50, Ed J Dunbar Treas from Christ Ref Ch S S, Phila, 16 44, Wm. D. Gross Treas. From Rev T C Leinbach Womelsdorf Pa, 82c, Trinity Ref Ch Pottsville, Rev J P Stein, 18 75, do S S do 36 60, Grace Ref Ch, Cressona Pa, do 28 25, Rev J P Stein's Ch'ldr'ns birthday gift 5 00, Zion's Ref Ch, New Providence, Christmas col, Rev D B Shuey, 5 82, St Paul's do Quarryville do 7 85, Ref S S Greenville Pa, Rev F B Hahn, 9 52, St John's Ref S S, Riegelsville Pa, Rev J C Leinbach, 26 73, do Ref Ch do, 13 00, Sallie Gelbach Borgner Phila, 2 00, St John's Ref Ch Clearspring, Rev W Goodrich, 10 00, A Friend do do, 5 00, St Paul's Mis Ridgely Md, Rev J Hannabery, 1 43, St John's Mis do, 90c, Christ's Ref cong & S S Elizabethtown Pa, Rev J H Pannebecker, 17 24, Tulpehocken cong Berks Co, provisions & $1 cash, Rev C H Leinbach D D, 5 45, Chautauqua Lit Soc & Tulpehocken cong Stouchsburg Pa, bedding and provisions, Rev C H Leinbach D D, do, 8 10, Mrs Magdalena Peiffer bed quilt do, 2 50. Rebersb'g chg, Rev W M Landis, 23 00, Ref S S Ashland Pa, Christmas col, Rev R Duenger, 11 34, Miss Jennie Addams, Cedarville Ill, 10 00, Friends at Robesonia, clothing, Walmer's Ch, Rev A Bartholomew provisions & nuts, no est, do do, 8 75 cash, Zion's cong do, 10 50, Ref Ch Mahanoy City, bedding, clothing & provisions, Rev H A Keyser, Mis Soc St Paul's Mem Ref Ch Reading Pa, B Bausman D D, 76 00, Lukes Mis S S & cong Lancaster Pa, Rev W Lichliter, 8 40, Infant S S Ref Ch Frederick Md, E R Eschbach D D, 40 00, Kunkeltown S S, Rev T A Huber, 357, cong at Moersv'le, Rev Tobias Kessler, 13 50, St John's Ref Ch & S S Shamokin, Rev T S Hacher, 15 00, Mrs Ann Keck Allentown Pa, 50 00, W T Albert Pueblo Col, 10 00, Mr Aug Gohl Harrisb'g, Rev W H H Snyder, 20 00, Zion's cong, box of provisions, Rev A R Bartholomew, no est, Rev J P Stein, Pottsville, box of clt'ng, no est, A Friend, Robesonia, 2 bbls apples, no est, Ladies of Bedford cong, box of cloth'ng & bed'ng, Rev E W Kremer, 75 00, Mite Soc 1st Ref Ch Reading Pa, box of clothing, Rev H Musser, 20 00, Buckwheat do, 2 10, 4th Ref St John's Ch Balt Md, box of clo hing, Rev G Borchers, 50 00, do 6 iron bed'ds, do, no est, Catechumens of Trinity Ref Ch Leesport Berks Co Pa, box of bedding, clothing & cakes, Rev T Kessler, Salem's Ref Ch Allent'n Rev A J G Dubbs, 103 22, 1st Ref Ch Balt Md, 2 bbls goods $15 worth of am't given by Infant S S, Rev J T Rossiter, 50 00, A Friend at Leb, pair of blankets, 6 00, Boehm's Ref S S Centre Square Mont Co Pa, Rev John H Sechler, 10 75, Ref S S Palmyra Leb Co Pa, J E Heister D D, 6 62, Grace & Getha Derr Conyingham Pa, 2 00, Trinity Ref cong & S S Columbia Pa, Rev C S Gerhard, 5 05, St John's Ref S S Allent'n Pa, Rev S G Wagner D D, 68 75, Ref S S Sunbury Pa, Rev T S Barkley, 20 00, Jacob Leutzinger Hillsboro Mo, 1 00, Geo Mengel & family Reading Pa, 5 30, Unknown friend per B Bausmann DD, 50, P Walaur Trinity Ch Tamaqua, Rev I E Graeff, 1 00, F Snyder Phila, box of cakes, no est, Mrs A E Mayberry Phila, 50 lbs candy, 12 00, St John's Ref Ch Allent'n, two boxes of bedding & cakes, Rev S G Wagner D D, 15 00, St Paul's Ref Ch Reading, box of cakes & bedding, B Bausman D D, no est, F R Rickenbaugh Reading Pa, 1 00, Christmas entertainment Trinity Ref S S Mercersburg Pa, Rev I G Brown, 12 00, Ref S S Marysville, Rev U H Heilman, 8 00, Indian Cr'k cong Mont Co Pa, Rev J Kehm, 13 50, Christ's Ref Ch S S Douglass twp Mont Co Pa, Rev Eli Keller, 22 00, Ref Ch S S Aaronsb'g Centre Co Pa, Rev C W E Siegel, 6 14, St Paul's Ref Ch Balt Md, Rev M L Firor, 7 00, North Heidelberg Ch Berks Co Pa, Rev T C Leinbach, 20 31, St Daniel's Ch do do, 8 71, Unverzagt (baker) Phila, box of cakes, no est.

FOR BUILDING FUND.

From Augusta chg, Rev D O Shoemaker, 40 00, Sunbury chg, Rev T Barkley, 20 54, Ref S S Newp't Perry Co Pa, per Jas B Leiby Supt, 18 75, Ref cong Danv'le, Christm's offering, Rev W C Schaefer, 55 00, J B Fisher Penn Hall Centre Co Pa, 10 00, St Paul's Ref Ch Lexington St Balt Md, Rev M L Firor, 20 50, Infant Dep't St Mark's Ref S S Easton Pa, Rev T O Stem, 15 09, Main School do, 44 23, Bible Class do, 12 00.

D B ALBRIGHT, Supt.

By Rev J C Bowman from Ref cong & S S Shepherdst'n W Va 17 25 Rev D G Klein Tionesta Pa, from St John's cong 4 59 Bartholomaus 7 64, per Rev P Kohl from Zion's cong Ai Fulton Co O, 5 50, per Rev M Freiber Sandusky O, from S S 6 00 cong 13 00, Huron cong 3 00, J Holzhauer, 1 00, per Rev J Knie from St John's cong Leslie Van Wert Co O, 2 00, per Rev C Schaaf from St John's cong & members Ft Wayne Ind, 20 79, per Rev B Bausman D D from Rev L K Derr Reading Pa, 20 00, Rev F Strassner from Ref cong & S S Orrville Wayne Co O, 24 00, E J Santee Treas from Christ Ref Ch Phila, 22 13, per Rev T F Hoffmeier from Ref Ch & S S Midelet'n, Fred'ck Co Md, 31 44, D H Koogle, 1 00, per Rev G J Reiche from Cong Aurora Ind 10 00, per Rev J H Kepple from Ref S S Lima O, 20 00, per Rev R Jansen from Ref S S Edon Williams Co O, 5 25, per Rev J Winter New Winchester from S S, 5 00, Jno Hoff from St John's S S Bellefonte Pa, 10 40, Rev S Long from Grace cong & S S Wilton Ia, 8 00, per Rev John Heckman from Widow C Horman Md Auburn Cin O, 10 00, Rev P Joerris from H B Poland Ind, 5 00, Rev G Rettig from Ref cong Smitht'n Ia, 10 00, Rev G Zindler from S S Manitowoc Wis, 10 77, Rev J C Leinbach from St John's Ref Ch Riegelsville Pa, 125 00, S S, 30 00, Ladies' Mite Soc 10 00, Rev O H Strunk from Bloomsburg cong, 8 25, Rev J H Pannebecker from Christ Ref cong & S S Elizabethtown Pa, 15 00, an aged lady, 50 00, Geo Wagner Landisburg Pa, 2 00, Rev M H Groh from S S New Lisbon O, 27 92, Rev R C Bowling Emlenton Pa chg, 5 00, S S 10 00, Rev A R Bartholomew from St John's cong Jonestown Pa, 27 00, Rev J F Butler from St Paul's Ref cong Shelbyville Ill, 3 00, Rev B R Huecker from Ebenezer cong Waukon Ia, 14 10, Rev S Elliker from Bethany S S Baxter Iowa, 3 00, H Krumpe 2 00, Rev T Grosshuesch from cong Linton Ind, 5 69 Rev L Zenk from cong Kiel Wis, 16 59, Rev M L Shuford from Ref S S, Burkittsville Md, 3 00, Rev Heusser from St Paul's cong & 1 38, Immanuel's cong Fountain City Wis, 5 37, Rev F W Berleman from the young men of Salem's cong Phila, 25 00, Rev J H Klein from Ref cong Gibsonia O, 10 00, Geo Ruecker, 10 00, Rev Geo Nuhn Archbold O from P Meisler, 5 00, from N 5 00, per Jno Hagar Landisburg Pa, collected 8 00.

WM. D. GROSS, Treas.

BENEFICIARY EDUCATION.

Statement of Beneficiary money received and since last report:—

Rev J G Dengler, Sellersville charge		$
" N Z Snyder	South Bethlehem " / South Easton "	
" Jacob Kehm, Indian Creek	"	
" G W Roth, Tincum	"	
" A B Koplin, Lower Saucon	"	
" A F Ziegler, Keller's	"	
Total		$ 10

I G GERHART, Treas.
Tohickon Classis

HOME MISSIONS.

Rec'd from S. E. & Dieffenbacher, per C Nebraska Mission s, 10.00. W. H. SEIBERT.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. J. H. SECHLER, Rev. D. E. LADY, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, JANUARY 11, 1882.

The Week of Prayer has been more universally observed this year than ever before. There was quite a hitch on the subject between the Presbyterian papers, some of which objected to the programme issued by the Evangelical Alliance, and thought the General Assembly should be supreme authority on the subject. The *Evangelist* says the "dissatisfaction" was "wide spread," mainly because the subject of Missions was deferred to the closing day of the week, and because "the blessed Person of the Trinity who took precedence in establishing the Christian Church at Jerusalem, and who, in accordance with the command of Christ, was waited for by the disciples, and without whose aid they could do nothing, is only brought into this Alliance programme *as a last item*. His influences are not craved or referred to until the week has passed to its last and most interrupted day; then missions are to be prayed for, and finally prayer is to be 'made for the outpouring of the Holy Spirit.'" It says the subject will "be pursued by the Assembly."

On the other hand the New York *Observer*, whose editor was on the Committee of the Alliance, thinks the work of the Holy Spirit was implied, and cites an exhortation of St. Paul to show that this particularization was unnecessary.

We do not see the force of the *Evangelist's* objections. The request of the General Assembly represented on the Committee by one of its leading men was not ignored, and the idea that Christians could spend a week without hearing "whether there be any Holy Ghost" seems to reflect upon the intelligence of Presbyterians. The whole discussion shows that it is not as easy to get up an order of worship as some people imagine it to be. The objections to the church year hold whenever there is an attempt to supercede it.

We are glad our pastors have fallen in with the movement, for whatever propriety there may be in making special supplications as each event in the life of our Lord, and on the history of His Church suggests it, prayer at all times is in place.

The whole theory of the *Evangelist* which claims so much for the Assembly, seems to be that the Holy Ghost, instead of abiding with the Church as a present help to be invoked, has departed and must come again as on the day of Pentecost.

Rev. Dr. Pentecost belongs to the motley class of men who are called "Evangelists." The name is given in part, we suppose, to distinguish them from regular Christian ministers who, in their ordinary work, are *not* regarded as evangelical, or who, in other words, do not resort to the revival system and must call in outside helpers to give ...le souled practical effect to the ...ching of the Gospel. That rather ...an want of orthodoxy, in which great ...titude is allowed, seems to be the distinction upon which things turn of late, ...e mind of the Christian public.

...r. Pentecost has attained a reputation in his work second only to that of Moody. He, by no means, belongs ...e fledgling boy preachers, whom it ... proposed by a Religious Bureau to ... out to instruct white-haired pastors ...he work of soul-saving. He was a ...ptist, but left a large church of that ...uasion in Brooklyn to join the Con...nalists, because, as he said, his ...ict relations limited his work; and ...hen his labors have been referred to in the most complimentary way by the religious press of the country.

How far Dr. Pentecost's denominational peculiarities have been affected by the change to greater freedom is apparent from the following statement which he made recently in the *Independent*. Defining his position on "infant baptism he says:"—

"I have had but two infants presented for consecration since I have been here. In both cases I have distinctly disavowed infant baptism, and administered the rite of consecration, never using the word baptism in the service. I do not believe in infant baptism, but do believe and practice infant consecration, when parents so desire it. On the contrary, about one hundred have been added to the church on confession of faith in the past year, one-half of whom have been immersed, the other half sprinkled."

We might almost let this speak for itself. We do not wonder that the representative papers of all those branches of the Christian Church believing in infant baptism should shrug their shoulders at it. Those who have neglected the baptism of their children as their statistics show, begin to find that there is here a sapping of the foundations of the covenant relations.

The *Independent* notes the fact that "The opposition of college faculties to secret societies has resulted in a lawsuit. A boy who belonged to one of the 'Greek letters' applied for admission to Purdue College, in Indiana. The faculty, before receiving him, requested that he should pledge himself to sever his connection with the secret organization. He declined. Then they refused to take him as a student. He applied to the courts to compel his admission, on the ground that he was a taxpayer, of sound mind and body, and had tendered the usual fees in such cases made and provided. The court, however, ruled that the faculty had the right to take the ground they did, and added, suggestively, that the success of the college could be maintained without the secret societies."

The medical experts called in by the Government in the Guiteau case seem to be unanimous in the conviction that the culprit is playing a part. Gratification has been expressed almost everywhere at the fact, that in the trial, which will probably be a precedent upon the subject of insanity, a sound and strict rule of responsibility for crime has been laid down.

Any other decision would encourage men to do all kinds of wickedness, and to plead the Divine will as a warrant for it. Indeed, that plea is no longer an uncommon one. The latest case reported is that of a Miss Cummings, a highly-educated young lady, a graduate and former teacher in the State Normal School, at Fredonia, Chautauqua County, New York. She systematically robbed the unoccupied residence of Mr. L. H. Taylor, and the stolen goods were found secreted about her home in various places to avoid detection. The goods consisted of fancy silk dresses, purchased in France, silver, china tea set, etc., amounting in value to $1000. The accused confessed her guilt, but retained her composure; asserts that she was inspired to commit the different offences, and is not responsible for her crimes, as she was the agent of an irresistible power and cannot be convicted. It has been learned that she is a strong believer in Spiritualism, and claims that she has frequently received communications from the heavenly world. She had induced a young man by the name of Lockwood to join her in the robberies, and both will be prosecuted to the full extent of the law.

As soon as it is found that thieves and murderers cannot escape unmitigated and condign punishment by claiming that the Almighty is the partner of their guilt, there will be an end to many false and loose notions on the subject.

The Minutes of the "Pittsburg," "Potomac," and "United States" Synods have left the press. The copies published in the German language for the latter Synod will be ready for distribution in a few days. They are all issued from the rooms of the Reformed Church Publication Board, 907 Arch Street.

THE DIVINE SON OF THE LAW.

The Incarnate Mystery has one historical chapter that is at once unique, supremely charming, and profound. It is the chapter that presents the God-man as the Son of the law.

Where is the well instructed Christian child whose heart has not been strangely and powerfully moved by the brief and simple story of our Saviour's youth? And where is the advanced Christian who has ever wearied in the contemplation of the child Jesus, attending His first passover, as Son of the law, receiving His first public instruction, and showing himself "wiser than all His teachers?"

The narrative is brief, only a few lines in the great volume of Holy Writ. The entire Book testifies of Him; His words and acts during His official ministry are fully set forth; but of, at least, twenty-eight years of His life there is no other historical record than this one brief chapter. Two of the evangelists tell us, in sufficient and satisfactory fulness of detail, the story of His conception and birth; *one* of them records a single event in the period of His life that has been veiled from human cognizance in the obscurity of Nazareth.

The Spirit who guided the prophets was the Author of this divine brevity, and selected the period in our Saviour's life when He was twelve years old, to set forth a perfect example of virtuous youth to the world. And yet we are not left altogether in the dark as to the rest of His pre-official life. The rest was not a blank. We know quite enough by what we are told—that, after having reminded His mother that "He must be about His Father's business," He was subject to His parents, and "increased in wisdom and in stature, and in favor with God and man."

That, along with this blessed picture of the child Jesus in the temple, is enough. Enough, as a text for all ministers of the gospel on which to base all their instructions and exhortations to the young. Enough, for all Christian parents as a handbook for the religious training of their children. Enough, for all children and youth—and all our catechumens. The child Jesus was the model catechumen.

Ministers who are faithful in catechising the young and ignorant; parents who teach their children the truth as it in Jesus; and children who humbly sit at the feet of their divinely appointed teachers to learn lessons of heavenly wisdom—are all (but cannot be in any other way) on the way in which walked the blessed child and youth of Nazareth.

K.

EPIPHANY.

The Greek word, from which we derive the name of the present season of the church year, means, *to show forth, to display, to shine out.* The lessons bring before us some of the most striking instances in which Christ, either by the astonishing circumstances attending His advent, or by His own word or act, proclaimed His true character. We have the key to this phase of His life, and to the meaning of this season of the church year, in the words with which St. John concludes his account of the first wonder-work. "This beginning of His signs did Jesus at Cana of Galilee, and manifested His glory; and His disciples believed on Him."

There is something very singular in this display which Christ made of Himself. It was as far as possible from that straining after popularity, so common in our age, but which is so disgusting to every right-minded man. It was a showing forth of that which was at hand, without any attempt to attract attention. There was even an effort, on many occasions, to hide from the knowledge of the people at large, what had been done. We can see that notoriety was not aimed at. The light seemed to break out and shine, often without an intention on the part of Him who was the light, that it should do so. We feel all the time, in reading the gospels, that infinitely more of power and glory was reserved than at any time came out. The Saviour's life is like those pictures which suggest so much more than they express, like those books in which a paragraph sometimes awakens a volume of thought and emotion, which, you know, must have filled the heart and mind of the author, or he could not have written what he did, but which does not appear upon the surface of the printed page.

It is the glory of Christ's manifestation of Himself that it was not made at the expense of that modesty and delicacy and reserve so characteristic of every soul that is truly great. This, and the underlying motives, as shown by the nature of what He said and did, are the greatest part of the miracle. The officers, sent to apprehend Him, said, "Never man spake like this man." What Christ said was just as wonderful as what He did. And the character of what He said and did, the end which He aimed at, was more wonderful than all. A spirit shines forth here which is unique. We may search the records of all nations and we will not find its fellow. Nothing approaching it ever appeared before. Whatever has come near it since has been consciously grounded upon His life and spirit, which are a power among men in the church.

And yet men will talk and quibble about the impossibility of a belief in miracles, regarded simply as instances of the suspension of physical laws. Did not a noted infidel say, "Socrates died like a philosopher, but Jesus Christ like a God?" And have not many of them confessed, in a less epigrammatic form, that He lived like a God? We know what men are. Christ's moral life is an impossibility on the hypothesis that He was a man. The whole of His conduct, with every phase and shade belonging thereto, is so infinitely superior to that of the best men that ever lived, that it can only be accounted for on the acknowledgment of His Divine nature. The light and glory of an inconceivably grand and exalted moral character were there, and they shone out in His utterances and His acts. The more we study Him, the more will we, like the disciples of old, believe on Him.

L.

THE REFORMED QUARTERLY REVIEW.

We have time and space only to announce the Reformed Quarterly Review for January, 1882. It opens with an article from the trenchant pen of Dr. John W. Nevin, who has for his theme "Christ the Inspiration of His Own Word," and closes with one by Dr. F. W. Kremer, on "Christ's Satisfaction and its Relation to the Sinner's Justification." Between these are well-written articles as follows: "The Life of our Lord, as presented in the Fourth Gospel;" by Rev. Charles Vander Veen. "Missions;" by Francis Brengle, Esq., Frederick City, Md. "The Missing Link;" by Prof. R. K. Buehrle. "Man's Subjective Religious History;" by Rev. Allen Traver, Rochester, N. Y. "The Saints of all Ages;" by Rev. D. Lantz. "Women Preaching Viewed in the Light of God's Word and Church History;" by Rev C. Cort. "God in Christ;" by the Editor.

The number is to our mind a very strong one. It gives great variety and latitude and will be read with interest.

Communications.

QUERIES AND OBSERVATIONS.

It is a fair and proper question: why the Reformed Church in the United States is so slimly represented in the northern range of counties of this great commonwealth of Pennsylvania? It may be said that these counties were principally settled by people from New York and the New England States. Whilst this must be admitted, it is, nevertheless, true, that a great deal of material belonging to our Reformed Zion has been lost to us, in this region, during the years gone by. But, letting the past go, we may well ask; what is to be done in the future? Immense tracts of country are still lying unoccupied, by actual settlers, in a number of counties along the northern frontier of Pennsylvania. Although much of this land is mountainous and rough, yet there is enough of it sufficiently level and free from rocks and stones, to make tens of thousands of happy homesteads for industrious farmers. And this land will be taken up and settled before many tens of years will have elapsed. The L. & E. R. R. from Sunbury to Erie is a thoroughfare which passes through immense tracts of such land. Other lines have been and are being built, so as to open the way of access into every nook and corner of this part of the State. As a natural consequence settlers will find homes; at first along these lines of communication, but, gradually, in remoter places, until this wilderness will blossom as a garden.

Now comes the question: who shall occupy this territory? There is no class of people more suited, or adapted, to bring this country under successful cultivation, than our Pennsylvania German farmers and their offspring. But will they seek new homes amongst the hills and mountains of north central and northwestern Pennsylvania? Will they not rather go to the far West and seek homes in the new States and territories? Not, if their attention be properly directed to this nearer country. Whilst there are some advantages, which may be said to belong to the far West, there are other, and equally important advantages, which belong to this country.

As to our Church interests, it is rather humiliating to pass northwest-ward, all the way from Lock Haven to Erie, over the P. & E. R. R. without finding a single Reformed congregation in all the thriving towns along its line! Yet, so it is. Now the question arises: how long shall it continue to be thus? Is it possible that there is no material in our Church in all these places? Is it even probable that there are not members enough, in some of these towns, to form the nuclei of future flourishing congregations?

Oh! for the men and the means to explore and organize this large and important field! Would it not be well to put forth systematic efforts to find our material with the view of organizing it? Would it not be well to engage an *exploring* and *organizing missionary* in each Synod?

But, where are the men to be found? There are men in every Synod who are looking and waiting to find employment. There are men standing idle in the market place because no man has hired them, and they are willing to go into the vineyard and labor until evening, though it be the ninth, or even, the eleventh hour of their working-day. Again, would not such work pay its own way, to a great extent? Would not the church gain so much, within one decade, as to counter balance all the outlay? There can be no question about it.

ANON.

CONFERENCE.

A Sunday-school and Missionary Conference of St. Paul's Classis, will be held in Zion's Reformed Church, Greenville, Pa., January 17th, 18th and 19th, 1882.

The following is the programme: Tuesday evening, opening sermon, Rev. J. H Apple, D. D., Wednesday, 2 P. M. Discussions. I. Topic.—The True Aim of the Sunday school, by Rev. J. W. Pontius and J. Nevin Apple, Esq. II. Topic.—The Best Method of Sunday school Instruction, by Rev. F. Pilgram and Rev. J. H. Apple, D. D. Wednesday evening, Children's Meeting. Addresses by J. Nevin Apple, C. M. Bousch, Esqs, and others. Thursday, 2 P. M. I. Topic.—The Home Mission Work, History and Object, Rev. F. Pilgram and C. M. Bousch, Esq. II. Topic.—Foreign Mission Work, Rev. F. P. Hartmetz and Rev. J. H. Apple, D. D. Thursday evening. Topic.—How can the Spirit of Missions be more fully Awakened in our Charges, J. Nevin Apple, Esq., Rev. J. W. Pontius and others. By order of the President of Classis, F. Pilgram.

CHRISTMAS REJOICINGS.

Harrisburg.

In the Second Reformed Church, Harrisburg, the Christmas service with the Sunday-school was held on Monday evening, Dec. 26th. Over the pulpit arch, in green letters, were, and still are, the words, "A Saviour which is Christ the Lord." "Christmas 1881," was on the wall in the rear of the pulpit. Notwithstanding the very rainy evening the children were nearly all out. Familiar Christmas hymns from "Hymns and Carols," which has been introduced into the prayer-meeting, and gives great satisfaction), were sung by the school. The superintendent, Dr. Lefever, conducted a responsive Scripture reading, and made a short address. Elder Wm. H. Seibert, superintendent of the infant department, asked some questions which the little ones heartily answered. A collection of over seven dollars was taken up for the Orphans' Home, which with the collection on the evening of Thanksgiving day, makes about seventeen dollars. Gifts were given to each scholar of the infant and intermediate departments. The pastor made a few remarks in announcing the collection. He preached a Christmas sermon on Sunday morning from Luke ii. 11.

Greencastle, Pa.

Christmas was duly celebrated by the Sunday-schools of the Greencastle and Middleburg congregations. The churches were tastefully decorated, and interesting programmes were carried out "to the satisfaction of large and attentive audiences." The Middleburg people also sent the widow of their former pastor, (Rev. I. H. Sykes), $26 as a Christmas present. "With such sacrifices God is well pleased."

Lebanon.

We have received a copy of the order of service used at Christmas by the Sunday-schools of the First Reformed Church, Lebanon, of which Dr. F W. Kremer is pastor. It is a full responsive service and consists largely of the antiphonal reading of the Hymn of Zacharias, the Song of Simeon, and other sacred Scriptures bearing upon the event celebrated. The Lebanon *Daily News* gives the following account of the festival:—

In accordance with a time-honored custom Christmas morning was set apart for the festival exercises of the schools conected with this church. The fact of its observance in the morning drew a larger congregation than could possibly be seated, and of those who remained many had only standing room. The schools marched from their rooms into the auditorium of the church soon after 10 o'clock, whilst Miss Katie Huber played a processional march on the organ. The services opened with an anthem very beautifully rendered by the choir and the school, in antiphonal song of that beautiful hymn, "Hark, the herald angels sing," arranged by Mr. J. B. Keller, the chorister of the congregation. The programme observed was an interesting Christmas exercise prepared by the pastor, consisting of responsive readings by pastor and schools, and questions and answers, interspersed with hymns. A short address, suited to the occasion, by Dr. Kremer, the pastor, during which he feelingly acknowledged having been the

recipient of a handsome Christmas gift from his people, consisting of a costly arm-chair, student's lamp and gloves. This was followed with a brief address by Superintendent J. L. Lemberger, when a collection was lifted for the benefit of the orphans at Bethany Home, Womelsdorf, amounting to between sixty and seventy dollars. The gifts (between six and seven hundred) prepared for the scholars, consisting of cartons of confectionery, and delicious oranges, were then distributed, and after the benediction and doxology, the immense throng was dismissed. Those who have been present at the First Reformed Christmas festival exercises for many years say that this one was the most interesting ever held. The singing was most pleasing, the behaviour of the children and their guests was in every way as it should have been, and the occasion was one calculated to leave a very good impression. We learn that many gifts were exchanged between teachers and classes, giving evidence that they realize the sentiment, "It is more blessed to give than to receive."

New Oxford.

The Reformed Sunday-school of New Oxford held their anniversary on Christmas eve For some years this school has taken great interest in these exercises and has displayed taste in decorating the church. The exercises were of an order highly complimentary to the school. The "Star of Bethlehem," rising in the East, was one of the really charming features of the evening. An arch with the word "Welcome!" spanned the aisle. A beautiful Christmas tree, filled with very pretty baskets, was displayed at one end of the church. The services were appropriate, and a very handsome library table was presented to the pastor.

Gettysburg.

The Sunday-school exercises in the Reformed church at Gettysburg on Christmas morning proved exceptionally interesting. Rev. Mr. Krebs, of Littlestown, delivered an appropriate address, and Mr. Charles H. Ruff, assistant superintendent, in the absence of the superintendent, conducted the exercises of the school. The music constituted a leading feature, and was justly admired. Presents were made by the teachers to their scholars, and by the scholars to their teachers; Miss Eva Danner the organist, received a substantial testimonial in the shape of a well-filled purse; and to all of the children were given beautiful baskets filled with oranges and confections. The happy occasion will not soon be forgotten by the participants.—*Compiler.*

Salem.

The Union Sunday-school at Salem held their Christmas exercises in the Lutheran and Reformed Church, at Salem, on Christmas Eve. A large Christmas Tree had been erected, and contained gifts for the scholars as well as many special gifts for the adult members of the school. Addresses were made by the pastors of the two congregations worshiping in the church, after which the gifts were distributed. This school, which closed for the season after the exercises had concluded, was conducted by Hon. Charles Miller and G. M. Whitmer. Its attendance during the past year was good, as old and young took an active interest in the welfare of the school.

Selinsgrove.

The Reformed Sunday-school at Selinsgrove celebrated their Christmas Festival in the auditorium of the church on Sunday evening. The church was densely packed with members of the school, congregation and visitors, and a large number were unable to obtain seats. The church was tastefully decorated, as it always is upon such occasions, but we shall not attempt to give a description, since we were at too great a distance to view it properly. The rehearsals were well gotten through with, and these, together with the singing, show what may be done through the energies of a live Superintendent. There were no apologies made for blunders that were likely to be committed during the exercises, but everything moved along in "clock-work" order with proper distinctness on the part of the performers. The entire exercises bore evidence that the school had undergone considerable labor to make the evening's entertainment interesting.—*Freeburg Courier.*

Riegelsville, Pa.

The Christmas festivities of St. John's Reformed congregation, Riegelsville, Pa., Rev. J. Calvin Leinbach, pastor, were of a highly interesting character. The festival with the children was held on Christmas Eve. Joining in ascriptions of praise and glory to the Newborn King, receiving gifts, and laying upon the altar $57 63 for the homeless children at Womelsdorf, Pa. On Christmas Day the congregation assembled in their house of worship, beautifully garnished for the occasion, far surpassing all previous efforts in this direction, and joined their voices in Alleluia songs to Him who came into the world, born of the Virgin Mary, to set His people free. They also laid upon the altar $148 for the orphans. The whole amount contributed being $205 63. The occasion was one of great interest and pleasure.

New Holland.

The Christmas festivities were very heartily enjoyed by three congregations of the New Holland charge, Rev. D. W. Gerhard, pastor. On Christmas morning at 10 o'clock special services of an interesting character were held in Zeltenreich Church; in the evening in Salem (Heller's) Church, and on Monday evening the usual Sunday-school anniversary was held at New Holland. The churches were neatly and appropriately decorated with evergreen. In Zelenreich Church a neat motto, "Peace be unto this house," stood prominently above the other decorations, and at Heller's Church the sentence, "Joy to the world the Lord is come," was high up above the pulpit, beneath which was a fine display of festooning and brilliant stars, and at the altar a whitened cross. Mr. R. M. Bushong, the superintendent, read an interesting report. At New Holland the decorations consisted of two nicely ornamented trees, and an evergreen arch between them. These decorations were unusually fine, and the singing was pronounced excellent. The superintendent, D. F. Besore, read an interesting report. The pastor made some remarks at each place, and Mr. Masataka Yamanaka, our Japanese student at Lancaster, made an interesting address in reference to his native country. New interest has been awakened in that missionary field. At Salem Church Miss Lizzie Weidler was treated to a surprise in the shape of a purse with money, and the superintendent received a very fine photograph album. At New Holland, Miss Carrie Shirk, the organist, was also rewarded with a package of silver coin. Contributed to the Orphans' Home, $53 77.

Greenville.

On Christmas Eve appropriate services were held in the Greenville Reformed Church, of which Rev. F. B. Hahn is pastor. Every available seat was occupied. During the services the pastor announced that he would like to have the children give a Christmas present to the orphans at Womelsdorf. A collection was then taken amounting to $9 50 for the Bethany Orphans' Home. During the entire services Christ the Saviour born for our redemption, was emphasized to the children.

Centreville and Rockwood.

Christmas services were held in two of the congregations of Rev. W. W. Deatrick's charge, viz: at Centreville and Rockwood. Though the charge is weak and the schools small, yet the offerings of the children for the orphans reached quite a respectable sum, namely, over $34. This being nearly half more than last year, the increase may be due, in part at least, to the systematic use of the envelopes procured from the Publication Board. The pastor was also substantially remembered, both by his class in the Sunday-school and by the people.

Middletown, Md.

An interesting Christmas service was held at this place on Christmas morning at which contributions, amounting to $47.44, were given for the Orphans' Home. Services were held twice every day but one during the following week. The holy communion was celebrated upon New Year's morning, and in the evening the Missionary Society of the congregation celebrated its second anniversary. The alms in the morning amounted to $34, and in the evening to $14.74. The amount contributed by the Missionary Society during the year was $95 90. The brethren, A. C. Geary, S. S. Miller, N. H. Skyles and A. Shulenberger assisted at different times during the above services, and preached profitable sermons.

Friends Cove, Pa.

On Christmas Eve the congregation worshiping at the Brick Church, in Friends Cove, held a Missionary Festival, it being about the close of the first year of their Missionary Society, which was organized in accordance with the request of Synod at Woodstock. The forlorn-looking old Brick Church was converted into "a thing of beauty," and this tasty decoration, together with the successful carrying out of the programme, showed how earnestly this congregation had been at work. The large audience was well pleased with the entertainment, and left, as a Christmas thank-offering, $11.50, to be devoted to Bethany Orphans' Home. Since that time the society has sent off $15 50 for the Mission House in Japan, which, with $20 communion alms from the charge, makes nearly fifty dollars sent in the last month for benevolent purposes from these country congregations. The first outpourings of this Missionary Society, $11, were sent to Home Missions. At the last communion season, Dec. 4th, nine persons were confirmed, most of whom had received catechetical instruction for two three years.

On Christmas Day Trinity Church celebrated the Lord's Supper, and two of the catechumens received confirmation. The pastor was assisted in all these services by Rev. A. J. Whitmore. This congregation is also busy in the missionary cause, and, though having started their society later than that at Brick Church, are, under the successful leadership of elders H. P. Diehl, B. F. Diehl and others, doing a noble work, and will soon, no doubt, gladden the hearts of some of God's suffering ones, by pouring out the result of its monthly offerings.

The congregation at Rainsburg has organized a Sunday-school this winter, and though this congregation is in its infancy, and has many struggles and hardships to endure, yet, we believe, by the indefatigable earnestness with which a noble few shoulder the work, there will soon, with God's blessing, be verified the words of our Lord, "My strength is made perfect in weakness." The pastor, who has been remembered with unusual kindness, rejoices with these earnest workers in seeing the Lord's cause prosper. May the great Head of the Church bless pastor and people and grant that they may never grow weary in well doing. A. A. E.

Irwin, Pa

The church at Irwin, Pa., was decorated for the season with evergreens and transparent mottoes. The Christmas tree was also in its place. On Christmas eve a service was held in the Church. Christmas service No. III. prepared and published by our Board was used on the occasion to the delight and edification of the Sunday school and congregation. The Sunday-school scholars received their treat as usual. The pastor and his wife were kindly remembered by some of the members; as was also Mrs. Jos. Cort, teacher of the Infant Room, by some of her friends. The offering for the Orphans amounted to $46,85. The Holy Communion was celebrated on New Year's Day. Three, heads of families, were added to the membership of the congregation.

Millersville, Pa.

The Christmas services in the Millersville charge, of the Reformed Church, J. P. Moore, pastor, commenced on Christmas eve, at which time the Sunday-school of Zion's Reformed Church, Millersville, held its festival in the basement of the Church. The room was crowded to its utmost capacity, by an appreciative audience. The exercises consisted of music, readings, recitations, and other appropriate exercises. Each scholar received a gift, and all seemed highly delighted. On Sunday morning, the pastor preached a sermon appropriate to the occasion, in the Conestoga Centre Church, and in the evening at Millersville. On Monday, second Christmas, the pastor was most agreeably surprised by his Millersville and Rohrerstown congregations. He and his wife had been invited to elder, Abraham Bausman's to dinner, and while there, the members of the two congregations, to the number of about 100, gathered in the basement of the Millersville Church. An elegant set of harness, and a solid walnut book-case, had also been brought and stored away in the library room. The pastor was then sent for, and imagine his surprise, when, on entering the Church, he saw so many of his people. Elder C Eiseman, in the name of the congregations, and in fitting words, presented the above-named articles, and sixty dollars in coal, amounting to 127 dollars. This was a most happy ending of a joyous season. The pastor feels truly grateful to the people for this, and other kindnesses to himself and family.

Martinsburg, Blair Co., Pa.

The Exercises connected with the St. John's Reformed Sunday-school, attendant upon this joyous holiday season were held on Christmas evening in the auditorium of the Church. The walls were beautifully festooned with wreaths of Evergreen wrought by fairy hands and decorated with Scriptural mottoes designed by the pastor, and made of Autumn leaves, blending life and mortality together. The tree was artistically arranged and tastefully decorated, and when lighted, presented an appearance of fairy land. The evening entertainment was opened by an anthem, by the choir, and invocation by the pastor, Rev. J. David Miller. The singing was under the supervision and direction of Mrs. Kate May, with Miss Maggie Bonebreak presiding at the organ who for a novice, did excellent. The programme, as rendered, was strictly in accord with that adopted by order of the Church, and consisted of the reciting of the "Apostle's Creed" by the school and audience, reading of Scripture lessons, interspersed with the singing of Hymns, Carols, and Chants. Mr. W. M. May delivered a five minutes speech in his usual happy mood. Grace Miller and Willie Bolger sang a duet to the gratification of all, which reflected credit on them. Rev. E. Dutt of the Lutheran Church, by invitation addressed the scholars in a manner pleasing to all. Then came the distribution of gifts among the children, and the time, place and occasion was really a happy one indeed. Little children, smiling faces and joyous hearts, had such a reflex influence that everybody felt good. After the distribution of candies, a collection for the benefit of the Orphans' Home, recently destroyed by fire at Womelsdorf, was taken up, from which $17.50 was realized. The doxology was sung by their school, and people, the benediction pronounced by Rev. Dr. Hitchcock of Hollidaysburg, and the audience separated and repaired to home, sweet home.

The Reformed Congregation of St. Luke's, of the Martinsburg Charge, of which the Rev. J. David Miller is pastor, celebrated Christmas by decorating their Church in a manner that met the approval of all. The walls were handsomely festooned with evergreens, and the text "The word made flesh," tastefully wrought in evergreen, held a place in the rear of the pulpit. On Christmas morning the pastor preached a sermon based on the words "The word was made flesh," found in the Gospel for Christmas day. A collection for the Orphans' Home at Womelsdorf was taken up, which amounted to $8.39. A pleasant feature of this service was the presentation to the pastor of a purse containing a sum of money,—raised through the exertions of Miss Emma L. Little and Miss Louisa Steele, and for which the pastor was truly grateful. May the Lord richly prosper them in all things.—*Condensed from Altoona Tribune.*

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Rev. Tobias Kessler is teaching a high school in West Leesport, Berks Co., Pa., and has an encouraging number of pupils. They are making good progress.

On the evening of the 28th inst. the Arendtsville congregation, to the number of about sixty, visited the parsonage. After they left the dining-room table was found laden with many good things, for which they have the hearty thanks of the family.

The address of Rev. D. G. Klein has been changed from Bellefonte, Centre Co., Pa, to Valley P. O., Clarion Co, Pa.

About one year ago, the Reformed congregation of Slatington, Lehigh county, Pa., of which Rev. W. J. Peters is pastor, bought the Lutheran interest of their union church, and then finished the basement for the use of the Sunday school. It is divided into several rooms, suitable for the Bible class, infant and main departments of the school. The audience-chamber of the church was beautifully and tastefully frescoed, furnished with new lamps and a large cabinet organ, the pews and pulpit were re-painted, the chancel and aisles carpeted. The purchase of the Lutheran interest, together with the repairs and improvements of the church, involved an expense of about $6000. The church thus remodeled was re-dedicated to the service of Almighty God on Christmas last, on which occasion Rev. J. H. A. Bomberger, D. D, and Rev. N. S. Strassburger preached appropriate sermons. The Reformed congregation of Slatington has now a comfortable church of its own, with a suitable room for its Sunday-school, and free of debt. The day of its late re-dedication was an occasion of joy and thankfulness for the congregation and its beloved pastor.

SYNOD OF THE POTOMAC.

The Reformed congregations at Greencastle and Middleburg recently paid their pastor, Rev. C. Cort, surprise visits and left many and valuable substantial reminders of their good will and generosity.

On Wednesday evening before Christmas, while the pastor of St. John's Reformed Church, Martinsburg Pa., was engaged in the rehearsal of the services connected with the children's Christmas festival, and the members of the family were engaged in assisting with the decorations in the church, quite a number of the members of the congregation entered the parsonage, and brought with them a supply of the good things of life, which they spread on the table in the dining-room, and then informed the pastor that he was wanted at the parsonage. Upon unlocking the door, and entering the house, what was his astonishment to find the house full of his people, and that they had so completely surprised him. During the day the sexton managed to obtain several keys belonging to the house, and by means of these an entrance was effected. Mr. L. A. Oellig informed the pastor that no one had a speech to make but that the articles on the tables could speak for themselves. As best he could, under the circumstances, the pastor made his acknowledgments, and hopes that prosperity, both in temporal and spiritual things, may attend all who so kindly remembered him during his ministry in their midst.

SYNOD OF OHIO.

The post-office address of Rev. J. G. Shoemaker has been changed from Emporia, Kansas, to West Alexandria, Ohio.

SYNOD OF PITTSBURG.

Rev. Josiah May, who became pastor of the Henshew charge in November last, has reason to be encouraged in his labors. He has been diligent in catechising the young, and confirmed a class on the 19th of December. Thus far he has added twenty-six to the congregations under his care. Nearly one hundred communed on Christmas Day.

A CARD.

At the annual meeting of the Consistory of the St. Paul's Reformed congregation in Emporia, January 2d, 1882, the following action was unanimously adopted:—

Resolved, That we hereby gratefully acknowledge the receipt of an excellent cabinet organ for the use of our congregation as a Christmas gift from the First and Second Reformed congregations of Reading, and the English Reformed churches of Lancaster, Pa., and pray that the great Head of the Church may grant unto them richly all needed blessings of His providence and His grace.

J. G. SHOEMAKER, Pastor.
M. F. MOYER, Elder.
GEO. MOYER.
JACOB N. SWARTZ, Deacons.

Emporia, January 3d, 1882.

A LIST OF PREMIUMS FOR NEW SUBSCRIBERS FOR "THE MESSENGER."

As an inducement to any one who may be disposed to exert himself in procuring new subscribers for "THE MESSENGER," we offer the following as premiums:—

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For *four* new cash subscribers, one copy "Psalms and Hymns," turkey antique, or large (12mo) roan, or "Notes on Catechism," and "Family Assistant," or "Golden Censer," turkey antique, or "Order of Worship and Hymns," embossed gilt.

For *five* new cash subscribers, one copy "Hymns for Reformed Church," imitation Turkey gilt, or "Order of Worship," imitation morocco, full gilt, or "Sinai and Zion," and "Wayside Gleanings," by Dr. B. Bausman, or "Ursinus Commentary."

For *ten* new cash subscribers, 1 sett, 3 vols. "Harbaugh's Future Life," or 1 sett, 5 vols. "Lives of Church Fathers," or "Sinai and Zion," "Wayside Gleanings," "Lives of the Apostles," by Rev. D. F. Brendle, and "Notes on Catechism."

For any number of subscribers above ten, we will furnish such books as are offered as premiums for numbers as above stated, subject to the selection of the party procuring the subscribers.

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TEN THOUSAND SUBSCRIBERS FOR THE MESSENGER BY THE END OF THE YEAR 1882.

This is the modest limit we would put to our efforts for the increase of the subscribers for the MESSENGER during the opening year, and the question arises at once, how is that number to be secured? We concerned in the publishing of the paper, purpose doing our part by offering premiums for new subscribers (see list as above given); keeping our General Agent in the field; and by giving to our readers a paper full of matter that will be interesting and profitable to them and well worth the price of subscription. But they will not be sufficient to secure the additional number of new subscribers—about four thousand in all. We must look to the pastors to lend their aid in this important work, and also every true lover and faithful reader of the paper to do what he or she can do in the way of securing new subscribers for it. And it is too true that the pastors especially fail to do their duty in this respect—as we have more than one evidence of this. It is certainly to their interest, as well as that of their members, to have a general circulation of the Church paper in their congregations. If they themselves can not make a canvass of their charges for subscribers, they certainly can prepare the way for the coming of the General Agent and give him their hearty co-operation in the prosecution of his work. His success no one can doubt, when they read weekly in the MESSENGER, of the number of subscribers he has been able to secure in the different charges he has visited. There are always those at the meetings of the Synods from year to year who are ready to raise a hue and cry over the unfavorable (to them) financial condition of the Board of Publication, and the experience has been that these as pastors are the less ready and willing to do anything towards increasing its patronage or having its periodicals properly circulated in their charges.

As said before, the Board of Publication is willing to do its part, but it wants the hearty support, aid, and substantial encouragement of the Church. Will it have it? Only in this way can it be encouraged and warranted in the advances and improvements it may be ready and willing to make. What we want, is, a grand rally—a general awakening out of our long-timed lethargy as a Church in this direction, and we can furnish such publications as will be second to none other, and of which every true lover of the Reformed Church will be proud, and will be willing to support aid and recommend.

Specimen copies of the Illustrated Christmas Number of the MESSENGER may be had on application by those who would use their efforts to secure new subscribers for the coming year. SUPERINTENDENT.

FATHERS OF THE REFORMED CHURCH.

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In order to sell off the balance on hand of this work between now and January 1, 1882, I offer it at the following special rates: $1.25 per vol., or $5.00 for the full set of five vols. I am now getting out a small edition of Vol. 1 to complete the set which was broken by the exhaustion of that volume.

The above figures include postage until the time specified.

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N. B.—Owing to circumstances beyond our control, the issuing of an edition of Volume I. has been delayed. It is, however, now going through the press, and will soon be ready for distribution. The above offer, in consequence, is extended to April 1, 1882. Parties that have already ordered the full set will receive them in due time.

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A NEW TRACT.

We would announce that the tract upon "The Duty of Receiving and Giving," prepared by Rev. E. V. Gerhart, D. D., by order of the Eastern Synod, has just left the press. It is a tract of eight pages, and can be supplied at the rate of 25 cts. per dozen, postage 2 cents; or $2 per hundred, postage extra. We will be pleased to fill orders for any amount.

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Youth's Department.

THE CHILDREN'S HYMN.

I am Jesus' little lamb,
Therefore glad and gay I am;
Jesus loves me, Jesus knows me,
All that's good and fair He shows me,
Tends me every day the same,
Even calls me by my name.

Out and in I safely go,
Want or hunger never know;
Soft green pastures He discloseth,
Where His happy flock reposeth;
When I faint or thirsty be,
To the brook He leadeth me.

Should not I be glad and gay?
In His blessed fold all day;
By this Holy Shepherd tended,
Whose kind arms when life is ended,
Bear me to the world of light?
Yes! O, yes, my lot is bright!

—*Sabbath Reading.*

SAM JENKINS'S DREAM.

A New Year's Story.

BY ANSON D. F. RANDOLPH.

"I just wish there wasn't any New-Year."

It was a boy—Sam Jenkins—who spoke, the time New-Year's Eve, the place Madison Avenue and Sixty-ninth Street. And what a night it was! and what a day it had been! Snow and slush all day long, and now the wind was blowing a gale across the Harlem flats, and the slush was freezing on the sidewalk, and there was not a star to be seen in all the sky.

Sam was a District Messenger boy, and had been on duty all day and all the evening, and this final call at nine o'clock, when his legs were tired, was the last ounce that broke the camel's back.

Since the noon hour he had been in a bad humor. Now he was not only tired, but cold and down-hearted, and as his foot slipped, and he just managed to save the fragile parcel he was carrying, he cried out with a spiteful voice, "I just wish there wasn't any New-Year's."

Somehow Sam's ill-humor had made him very uncomfortable all the afternoon. He had had a scuffle near the office with Dick Rainey, and all about nothing, for Dick, noticing his peculiar gait, simply asked him what made his legs so heavy. He had quarrelled with the old apple woman in the little shop round the corner because she wouldn't give him two apples for three cents, when the price was two cents apiece; he had thrown a lump of ice at a poor cat shivering behind a barrel on the Third Avenue, and kicked at a wretched little dog that had sniffed up to him with his tail between his legs. Altogether Sam was in a very bad way. He didn't care for anybody or anything. Down town the gay shop windows had failed to catch his eye; the bright lights in the houses on the avenue were nothing to him. He was out with himself, and so he was out with everybody else.

I am sorry to say when Sam had delivered his parcel he snapped up the servant for having kept him waiting so long for his ticket, although the poor girl had nothing to do with that, and that he kicked the sidewalk very hard when he again put his foot upon it. And yet he had now only to report himself at the office, and then go home.

Sam lived on one of the side streets, where the great tenement-houses loom up in long rows. It was past ten o'clock when he reached the hallway, and began his climb to the fourth floor. On the third floor he passed the room in which Jenny Wilson, the little lame girl, lived, and just then some one opened the door for a moment, and he heard Jenny say,

"Oh, I wonder if I will ever be well!" and "I am so tired!"

Then Sam, still cross, said to himself, "Why don't you go to sleep, then?" but in a moment he was ashamed of himself for having said it.

Bang! went the door behind him as he entered his mother's room. Without saying a word, he pitched his heavy coat into a corner, and shied his cap across the room.

"What's the matter, Sam?" asked his mother, with a kindly voice.

"Matter enough," answered Sam. "I'm tired to death. It's nothing but run, run, run all day and all night. I just wish there wasn't any New-Year's. Nobody cares for a boy. It's Sam here, and Sam there, and Sam all the time. That's because I'm a boy. I wish I was a girl—yes, I do."

His mother soothed him while he ate his supper; but the frown did not lift from his face, for there was no sunshine in his heart.

Then he went to bed—went, too, without saying his prayers. It was not long before he fell asleep, and then he dreamed.

He dreamed that he was still in New York, that he was a messenger boy, and that it was the day before New-Year's. All day long he was busy carrying messages and delivering parcels, and everybody was kind, and everybody happy. It seemed to him that it was a great thing to be a messenger boy at such a time, when every one was doing something for some one else, and he had a hand in so much of it. As he thought of this (he was going up Madison Avenue again), some one seemed to say: "Sam, you're a little fellow, but you can have a big heart if you want to. All day it's been growing bigger and bigger; now all you have to do is to keep it open, and see how much it will hold."

Then Sam laughed. He didn't know why, but he couldn't help it, he felt so good all over.

Pretty soon he came across a blind man. A dog was leading the man, but Sam helped the man over the crossing, and motioned to a butcher's cart to hold up. Then he saw a cat, half sick, lying in the gutter, and picked her up, saying, "Poor pussy!" and laid her inside the railing of a house, and asked the cook, who stood in the basement doorway, if she wouldn't give her a sop of milk. After a little he saw an old colored woman struggling along with a heavy basket of clothes, and said, "Aunty, I'm going up a few streets, and I'll take hold of the basket on this side." And so he went on up the avenue and down, and the sun was so bright and the air so pleasant, while it seemed as if he was just helping everybody. He didn't quite understand how, but kept on taking them into his heart, all the time feeling and saying, "Come in; there is still plenty of room." Soon all the poor people down in the side streets, and all the rich people up on the avenue, all the sick people in the hospital where he was yesterday, and the dreadful people he had seen down by the Tombs—why, he just thought of them all, and before he knew it they came crowding up and upon him, and he took all of them into his heart, and they didn't seem crowded a bit, for the more that came, the more room was there left. He could not understand it, but he was sure that the increase in the number only made him the happier; and as he went on thinking it over, he stretched out his arms just as wide as he could, and cried out: "Come in, all the world; come into my heart. I've plenty of room for all, for my heart grows just as fast as my love, and I just love everybody in this big, blessed world."

As Sam stretched out his arms, his mother woke him, saying, "I wish you a happy New-Year, Sam, and it's time to get up."

And Sam got up. You could tell by his face that he had had a pleasant dream, for his voice was gentle and his manner very kind, as he said, "Well, mother, I guess I was pretty cross last night, but I'm going to try and be good-natured to-day."

Then his mother said, "You were tired last night, Sam." That's the way our mothers always try and overlook our faults when we are sorry.

Sam had to go to the office for half a day, and he had a little money which he intended to spend on his presents. Before he started for home, however, he made up with Dick Rainey by dancing a jig to show that his legs were light to-day. On his way home he called in at the old apple woman's to wish her a very happy New-Year, and to take two apples at her price. He hoped to get a sight of the poor old cat and the wretched little dog, that he might show them how sorry he was, but they were gone. On the Third Avenue he bought two or three little things for his mother, and an orange, some candy, and a bright picture paper for his little sister. And as Sam thought of these friends and all his other friends, and all the poor people in the houses and on the streets, oh! how he wished he could buy something for them all, but he couldn't. But then he could love them all the same.

There is not room to tell you all that he said to his mother, and sister, and Jenny, and what a bright, happy day, it was to them and to Sam. He tried hard to make it all out, but he couldn't exactly understand it. "It was a nice, queer dream," he said, "and I found out one thing by it, and that is that you can make room in your heart for just as many folks as you please, and that you can't make other folks pleasant when you are cross yourself; and I just wish that New-Year would come twenty times in a year."—*Harpers' Young People.*

THE SPIDER AS AN AERONAUT.

Mr. Seth Green recently narrated from his own observation how a spider constructs a balloon. If you anchor a pole in a body of water, leaving the pole above the surface, and put a spider upon it, he will exhibit marvelous intelligence by his plans to escape. At first, he will spin a web several inches long and hang to one end while he allows the other to float off in the wind, in the hope that it will strike some object. Of course this plan proves a failure, but the spider is not discouraged. He waits until the wind changes, and then sends another silken bridge floating off in another direction. Another failure is followed by several other similar attempts, until all the points of the compass have been tried. But neither the resources nor the reasoning powers of the spider are exhausted. He climbs to the top of the pole and energetically goes to work to construct a silken balloon. He has no hot air with which to inflate it, but he has the power of making it buoyant. When he gets his balloon finished he does not go off upon the mere supposition that it will carry him as men often do, but he fastens it to a guy-rope, the other end of which he attaches to the island pole upon which he is a prisoner. He then gets into his aerial vehicle, while it is made fast, and tests it to see whether its dimensions are capable of bearing him away. He often finds that he has made it too small, in which case he hauls it down, takes it all apart and constructs it on a larger and better plan. A spider has been seen to make three different balloons before he became satisfied with his experiment. Then he will get in, snap his guy-rope, and sail away to land as gracefully and as supremely independent of his surroundings as could well be imagined. Mr. Green stated that he had repeatedly witnessed such actions by spiders, and that he feels convinced that it is reason with which the Creator of all things endowed the animals, that enabled them to free themselves from their prison.—*Rochester Democrat.*

THE THIMBLE.

The name of this little instrument is said to have been derived from "thumbell," being at first thumble, and afterward thimble. It is a Dutch invention, and was brought to England about the year 1605, by John Lofting. Formerly iron and brass were used, but lately steel, silver and gold have taken their places. In the ordinary manufacture, thin plates of metal are introduced into a die and punched into shape.

In Paris gold thimbles are manufactured to a large extent. Thin sheets of sheet-iron are cut into dies of about two inches in diameter. These being heated red-hot, are struck with a punch into a number of holes, gradually increasing in depth, to give them proper shape. The thimble is then trimmed, polished and indented around its outer surface with a number of little holes, by means of a small wheel. It is then converted into steel by the cementation process, tempered, scoured and brought to a blue color.

A thin sheet of gold is then introduced into the interior and fastened to the steel by means of a polished steel mandril. Gold leaf is then applied to the outside, and attached to it by pressure, the edges being fastened to a small groove made to receive them. The thimble is then ready for use.—*Little Granger.*

PRAYER AND STUDY.

A girl at a London boarding-school was remarked for repeating her lessons well.

A school fellow, rather idly inclined, said to her one day, "How is it that you always say your lessons so perfectly?"

She replied, "I always pray that I may say my lessons well."

"Do you?" said the other; "well, then, I will pray too."

But, alas! the next morning she could not even repeat a word of her usual task.

Very much confounded, she ran to her friend, and reproached her as deceitful.

"I prayed," said she, "but I could not say a single word of my lessons."

"Perhaps," rejoined the other, "you took no pains to learn it. You must study as well as pray."

GRANDPA AND BESS.

Two bright heads in the corner,
Deep in the easy chair;
One with a crown of yellow gold,
And one like the silver fair;
One with the morning's rosy flush,
And one with the twilight's tender hush.

"Where do the New Years come from?"
Asks Goldilocks in her glee;
"Do they sail in a pearly shallop
Across a wonderful sea;
A sea whose waters with rainbows spanned,
Touch all the borders of fairy land?

"Do all the birds in that country
Keep singing by night and by day,
Singing among the blossoms
That never wither away?
Will they let you feel as you hold them near,
Their warm hearts beating, but not with fear?

"And the happy little children,
Do they wander as they will,
To gather the sweet, wild roses,
And the strawberries on the hill—
White wings like butterflies all afloat,
And a purple cloud for a fairy boat?

"There surely is such a country,
I've seen it many a night,
Though I never, never could find it
Awake in the morning light,
And that is the country o'er the sea,
Where the beautiful New Years wait for me."

"Where do the New Years come from?"
Says Grandpa, looking away
Through the frosty rime on the window,
To the distant hills so gray;
"They come from the country of youth, I know;
And they pass to the land of the long ago.

"'And which is the fairest country?'
Dear heart, I never can tell;
Where the New Years wait their dawning
Or the beautiful Old Years dwell;
But the sweetest summers that ever shone
To the land of the long ago have flown.

"The New Years wait for you, darling;
And the Old Years wait for me;
They carry my dearest treasures
To the country over the sea;
The eyes that were brightest, the lips that sung
The gladdest carols when life was young.

"But I know of a better country,
Where the Old Years all are new;
I shall find its shining pathway
Sooner, sweetheart, than you;
And I'll send you a message of love and cheer
With every dawn of a glad New Year."

The eyes of the dear old pilgrim
Are looking across the snows,
While closer nestles the merry face,
With its flush like a pink wild rose—
Dreaming together, the young and the old,
Locks of silver and crown of gold.

—*Selected.*

A BRAVE LITTLE DAUGHTER.

There is a very pretty story by Miss Strickland, in her "Queens of England," of a little girl who saved her father's life.

"It was in the time of Queen Mary, and Lord Preston, the father of the child, was condemned to death for conspiring to bring back the exiled King James to the throne. Her name was Lady Catherine Graham, and she was only nine years of age. The poor child was, during the trial of her father, left in the Queen's apartments in Windsor Castle. The day after the condemnation of Lord Preston, the Queen found the little Lady Catherine in St. George's gallery, gazing earnestly on the whole-length picture of James II., which still remains there. Struck with the mournful expression of the young girl's face, Mary asked her hastily what she saw in that picture which made her look on it so particularly. 'I was thinking,' said the innocent child, 'how hard it is that *my* father must die for loving yours.' The story goes that the Queen, pricked in conscience by this artless reply, immediately signed the pardon of Lord Preston, and gave the father back to the child."

WHAT TOM DID.

It was the first clear, cold day after Christmas. The boys and girls were on the hill coasting. They were shouting and laughing as loud as they could, even those who had no sleds.

"Happy New Year to you!" shouted Tom Ross, as away he went on his pretty sled. A brand new sled it was, too; his uncle had given it to him on Christmas Eve.

When Tom had been up and down the hill ever so many times he suddenly thought,

"What a great, big, selfish boy I am! Why don't I ask some other boy to get on my sled and have fun too?"

There was little Joe King, who had no sled.

"Come, Joe! jump on!" cried Tom. "Hurrah! here we go!" After that Tom did not stop with just wishing people a "Happy New Year;" he tried to think of kind ways to make it a happy time to every one. And he was happier too.—*Sunbeam.*

Pleasantries.

An Illinois man, with a foresight worthy of a better cause, popped the question on a railroad-train, and now the maiden is a loss to decide as to which county she had better commence proceedings in for a breach of promise.

A dry goods clerk, who had a most outlandish way of walking, had to go to a distant part of the store to find some goods which a party of feminine customers desired to see. "Walk this way, ladies," he called as he swung himself off. "But we can't walk that way," cried a pert miss: "We never learned that style, you know."

The Rochester *Express* says the Prince of Wales "leads a bulldog around with a string." That shows that he is not proud. If he were to lead his bulldog around with an eighteen carat gold chain studded with diamonds his mother's subjects would be apt to say that he was putting on too many airs for a prince who doesn't pay his debts.

No, young man, it doesn't hurt you a particle to sow your wild oats. Go ahead and sow as many as you wish; but it's the gathering in of the crop that will make you howl. And you have to gather it, too. If you don't it gathers you, and one is a great deal worse than the other. Go on and sow your wild oats, but you keep away from this office during harvest time.

The member of the New Hampshire Legislature, who denounced a bill that was under discussion as "treacherous as was the stabbing of Cæsar by Judas in the Roman Capitol," is now trying to get out of it by saying that he used "by Judas" as a sort of oath, just as he would say "by George" or "by Tunket." He says he knew well enough it was Hannibal who stabbed Cæsar.

Sam Johnsing felt very much aggrieved because an Austin justice fined him five dollars for disturbing the peace. "Mr. Johnsing," said the justice, "you can take an appeal; you have a legal remedy." "I knows all about dem remedies, sah; dey am werry much like dem other remedies you get at de drug store. De more ob 'em yer takes de sicker yer gits."—*Texas Siftings.*

Religious Intelligence.

At Home.

The Methodist church at Perth Amboy, N. J., dedicated its new edifice December 20. Bishop Simpson preached the sermon. The building has cost $5,500 and is a large one, measuring 60x100 feet. The congregation have met for twenty-three years in the basement, awaiting patiently the day which should witness the completion of their structure.

A number of the wealthy Methodists of New York city have determined to erect a handsome church in that city, at the corner of Sixtieth and Madison Avenue, the cost of which will be about $225,000, of which $150,000 was promptly subscribed at a meeting held Wednesday evening. The plans have been drawn and show a Romanesque church and Chapel of a very ornate description. The interior decorations, in the way of carving and gilding and upholstery, will be of a fine description. It has been reported that Rev. Dr. Newman would be called to the pastorate, but that is authoritatively denied. Among the prominent citizens identified with the undertaking are J. H. Harper, Gen. Clinton B. Fisk, and J. M. Cornell.

The large extension of the Lafayette Avenue Presbyterian church, Brooklyn, (Rev. Dr. Cuyler's,) is complete, and the new building was dedicated lately. It gives ample space for chapel and Sunday-school rooms, and also contains two church parlors, "finished in Eastlake style and carpeted with Wilton carpet, a lecture-room and the pastor's study. The first three rooms can be thrown together by opening sliding doors. The Sunday-school room is ninety-eight feet by fifty-five feet in dimensions, with a gallery in amphitheatrical form which can be shut off by long and heavy curtains. The room is lighted by thirteen stained glass windows." The services of the dedication of the new building were of much interest.

The Chicago *Advance*, in reporting some items of mission work in Minnesota, says: "The long-continued autumn rains in the southern and western portions of the State have greatly retarded missionary operations in country places. In many instances missionaries have failed to reach appointments, owing to the swollen streams, floating bridges, or impassable sloughs. One missionary who has reached nearly threescore years and ten, was compelled to get into the water and ice, waist deep, to save his team, and then had to abandon his buggy. Another missionary reached his appointment after his audience had departed, having almost drowned his ponies in an impassable swamp, and being himself, face and clothing, covered with mud almost beyond recognition."

A large and valuable gift was presented, through Mrs. Bishop Simpson, to the Methodist Orphanage in Philadelphia. The ladies in charge of the Orphanage enterprise raised some time ago a fund of about $20,000 for the purpose of securing a site for the Orphanage; but as this fund was too small to provide suitable grounds they have patiently waited. A few days ago the help came, and in a most generous way. One of the most desirable sites in the city was presented to them, consisting of about eleven acres, including the old hotel, at what is known as the Five Points, on the Falls of Schuylkill road, contiguous to the Park on the north. The donor is Mr. Joseph M. Bennett, proprietor of the Tower Hall Clothing Bazaar on Market street, Philadelphia.

Abroad.

In many Church-of-England congregations bags have been substituted for plates in taking up the collections, and as a result the receipts are reported as much smaller.

The pastor of St. Andrew's Presbyterian church, Quebec, has introduced among his congregation the practice of repeating simultaneously with him the Lord's Prayer.

Some difficulty is experienced over the appointment of the new Bishop of Jerusalem. The Emperor of Germany, whose turn it is to fill up the appointment, is on the lookout for a successor to the late Dr. Barclay. At the same time there is a proposal made to re-arrange the see, in order to make the bishop reponsible for the eastern islands of the Mediterranean.

The *Churchman* says: "The Lord Chancellor of England has decided that the revised version of the New Testament cannot be used in the Church of England until duly authorized by those who have the authority. The law is the same in our own Church. Here will be a good opportunity for restless clergymen who are impatient of all restraint to pose as martyrs. An ecclesiastical trial, perhaps followed by imprisonment in England, or deposition in this country, would give them the notoriety which they painfully desire, and might serve them as an excuse for forming a new schism."

The Reformed (Dutch) Church in Yokohama is the finest Christian church building in all Japan. The first thousand dollars toward it were contributed by the Sandwich Islands Missionary Society twenty years since. This building is one of the wonders of Yokohama to the hundreds of Japanese travellers who visit the place. Groups of ten and twenty, with broad umbrella-like hats and light white mats over their shoulders to protect them from sun and rain, and with pilgrim staves in their hands, may often be seen in the streets under the lead of some native cicerone, and this church is always visited by them.

BUCKWHEAT CAKES.

[From the New York Tribune.]

Science has even revolutionized the method of making buckwheat cakes. The old way, setting to raise over night, souring, fermenting, decomposing, and destroying the nutritient part of the flour, carbonic acid gas was produced and the cakes made light. But a well-founded suspicion has always existed that buckwheat cakes made in this manner are unwholesome and indigestible, because the chemical action that takes place so alters the flour from its original character that the souring or decomposing process continues in the stomach and gives rise to dyspepsia and kindred troubles.

The new way does away with all decomposing, all fermenting or souring, and places upon our tables smoking hot buckwheats in less than 15 minutes. The leavening element of the new process, which is the "Royal Baking Powder," being mixed with the flour and moisture added, evolves the leavening gas, and in no way changes the dough from its original sweet and nutritious condition.

In point of healthfulness it is a positive fact that buckwheat and griddle cakes made in this way with the "Royal" powder are very healthy, and can be eaten with impunity by dyspeptics and invalids without discomfort.

Various preparation and mixtures have been put on the market from time to time to take the place of the "Royal Baking Powder," such as "self-raising" or "griddle cake" flours, but analysis shows many of them to be made from unwholesome substitutes and strong acids, which have a corroding effect on the membranes of the stomach. It is much safer for all consumers to purchase flour themselves that they know to be good and reliable, and add the baking powder at a considerable saving, than to purchase any of the so-called "self-raising" flours, which are usually compounds of the vilest nature, containing alum or phosphates. It is stated that three-fourths of the "self-raising buckwheat" sold in the market is nothing more than "middlings," or the dark-colored siftings and impurities which form the refuse in the manufacture of the higher grades of flour.

The following is a good receipt and most economical.

QUICK BUCKWHEAT CAKES.—To one pint of buckwheat flour, while dry, add two teasponfuls ROYAL BAKING POWDER, a teaspoonful salt, one scant tablespoonful brown sugar or New Orleans molasses to make them brown, mix well together, and when ready to bake add one pint *cold* water or sufficient to form a batter, stir but little, and bake immediately on a hot griddle.

☞The Baking Powder should never be put into a batter, but always mixed with flour in a dry state.

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CUMBERLAND VALLEY R. R.

TIME TABLE.—May 16, 1881.

DOWN TRAINS.	Hb'g Exp. A. M.	Mail Train A. M.	Phil. Exp. A. M.	N. Y. Exp. P. M.	Acc.
Leave Martinsburg	.....	7 30	10 00	4 00	.....
" Hagerstown	.....	8 20	12 10	5 00	.....
" Greencastle	.....	8 48	12 38	5 25	.....
" Marion	.....	9 00	12 50	5 36	.....
" Chambersburg	4 35	9 20	1 05	5 50	.....
" Shippensburg	5 00	9 47	1 20	6 12	.....
" Newville	5 28	10 11	1 53	6 33	.....
" Carlisle	6 00	10 40	2 20	6 55	8 00
" Mechanicsburg	6 26	11 06	2 46	7 18	8 30
Arrive Harrisburg	*6 55	11 35	2 15	7 45	9 00
	A. M.	A. M.	P. M.	P. M.	A. M.

*Arrives Philadelphia 10.10 a. m.

UP TRAINS.	N. Y. Exp. A. M.	Acc. P. M.	Mail. P. M.	Phil. Exp. P. M.	H'bg Exp. P. M.
Leave Harrisburg	4 15	3 00	12 30	4 00	*8 45
" Mechanicsburg	4 39	8 29	12 59	4 29	9 14
" Carlisle	5 02	8 55	1 25	4 55	9 40
" Newville	5 25	9 22	1 51	5 20	10 06
" Shippensburg	5 47	9 47	2 14	5 44	10 30
" Chambersburg	6 12	10 15	2 40	6 15	10 55
" Marion	6 23	10 30	2 53	6 27	.....
" Greencastle	6 35	10 45	3 05	6 38	.....
" Hagerstown	7 00	11 30	3 40	7 09	.....
Arrive Martinsburg		12 30	4 30	8 40	
	A. M.	P. M.	P. M.	P. M.	P. M.

An accommodation train leaves Harrisburg at 6:10 p. m; Mechanicsburg 6:38 p. m.; arriving at Carlisle, 7:08 p. m.
* Leaves Philadelphia 5:30 p. m.

SOUTHERN PENNSYLVANIA R. R. TRAINS.

Mail p. m.	Mix. a. m.		Mail a.m.	Mix. p. m.
5 20	8 20	Lve.....Chambersburg.....Arr	9 10	6 00
5 36	9 00	" .....Marion..... "	8 55	5 30
6 15	10 09	" .....Mercersburg..... "	8 10	4 15
6 37	1 55	" .....Loudon..... "	7 48	3 40
6 45	1 10	Arr.....Richmond.....Lve	7 40	3 25

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Remnants of dollar colored satins at 50 cents; ¼ to 1¾ yards; all colors and perfect. A chance for quilt-makers.

Evening colors in all sorts of silks have been replenished again.

All the new colors in velvets, $1.25 up; 24 inch velvets for coats and dresses $4 to $5.

Next outer circle, Chestnut Street entrance.

Remnants of dress goods, and many sorts, of which we have too small quantities to treat in the usual way, are sold at remnant prices. Many a whole dress goes this week below value.

The 25 cent serges and armures at 12½ cents are at half price for another reason—they were bought so; but only garnet is left. The silk-and-wool garnitures at a third are so for the same reason—they were bought so. A quarter of them are left; many styles. There are serges, armures, cheviots, ladies' cloths, chuddas and plaids, at less than their values—bought so.

Besides all these are the remnants, and small quantities, larger than remnants. It ought not to be difficult now to pick up dresses for very little money, and dresses to suit exacting tastes, too.

Second, third and fourth circles, east and south from center.

Remnants of plushes at the uniform price of $2.50 a yard. Remnants of colored velvets, $1 up.

What are left of quilted black and colored satins, $1.50; lately $1.75 and $2.00.

Colored brocade velvets, $2.50; lately $4. Colored silk damasses, $1.25.

New evening surahs yesterday, $1.35.

Next outer circle, Chestnut Street entrance.

Fine Scotch plaid shawls, till now $10, now $8—almost to the level of American imitations; mostly green-and-blue; sometimes with a touch of brighter colors; large plaids, and small plaids.

Southeast gallery.

Five of the finest and ten less fine Parisian dresses for less than half their cost.

A general assortment of substantial dresses at one-fifth below value, $8 to $20. Black cashmere, plain and trimmed for mourning; and colored cashmere, with various trimmings.

Wrappers of cahar, rep, cashmeret, cashmere, blue and garnet, plain flannel, and blue-and-black, black-and-white, and blue-and-white plaid flannel. 68c. to $60.

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Why he had the costs to pay.
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General News.

HOME.

The evidence in the Guiteau case is all in, and the counsel are arguing the case before the Court.

The 89th anniversary of Lucrecia Mott's birthday was celebrated on the 30th ult. A number of speeches were mad , her virtues extolled.

Gen. Grant has at length acknowledged that he has done unjustice to Gen. Fitz John Porter, and is seeking to have the decision of the Court martial reversed.

Dr. John W. Draper, famous as a chemist and physiologist, died Wednesday morning, at his home, at Hastings on the-Hudson, New York, in the 72d year of his age.

The heaviest snow fall of the season in Quebec and Nova Scotioa occurred on Friday night and Saturday. In Quebec the roads were made impassable by the drifts.

An anti-Prohibition club, with a large membership, has been organized in Burlington, Iowa. The liquor question promises to be an important factor in the politics of that State this year.

The annual report of the State Commissioner in Lunacy, of New York, shows that, on September 30th last, there were 10,062 lunatics, 778 idiots and 648 epileptics in the various institutions of that State. This is 350 more than at the corresponding date in 1880.

Thirty-two Pullman palace and sleeping-cars were sold at auction last week in Baltimore, under a decree of Court growing out of the suit between the Baltimore and Ohio Railroad and Pullman Palace Car Companies. About $160,000 was realized.

A fast mail train between New York and Washington was stopped several times a few days ago, by two elephants who happened to be in the cars pulling the bellrope. It was more than an hour before the cause of the stoppages was discovered.

Five hundred kegs of powder stored in a wooden building at Oskaloosa, Iowa, were exploded last week by the folly of three boys, who used one side of the powder house as a target for rifle practice. The boys were killed, and damage to the extent of $20,000 was done by the explosion. The shock was felt for a distance of 30 miles.

During December there were 118 deaths from small-pox in Chicago, out of a total mortality of 1020. The deaths from small-pox in October numbered 176. Malignant diphtheria prevails in Norfolk, St. Lawrence county, New York. In one family of seven children, three have died of the disease, and two others are not expected to recover. A physician is also sick of the malady.

The past week has been marked by the decease of Hon. E. Joy Morris, ex-minister to Turkey, who died in this city; Hon. Edwin M. Stoughton, ex-minister to Russia, who died in New York; Richard Henry Dana, Jr., the well known lawyer, author and politician of Boston, who died in Rome, Italy, and John Pierpont, Chief Justice of the Supreme Court of Vermont, died in Vergennes. All except the first named died on Saturday.

Miss Chloe Ann Violet died in Alexandria, Virginia, on Wednesday night, from the effects of a fast begun sixty days ago under an insane delusion that God had commanded her to kill herself by fasting. She drank water, and several times small quantities of milk were surreptitiously introduced into the water, while beef extract was lately given as medicine, but it is believed she was entirely without food for forty-three consecutive days.

During the funeral services of the late Pastor of Salem Church, in Quincy, Illinois, Thursday afternoon, the church being crowded, there ensued a panic from some unknown cause, and forty or fifty persons were injured, ten or twelve seriously. A late despatch says the panic was caused by the breaking down of a seat in the gallery. There was a wild rush for the doors, which became blocked by the fleeing crowd, and scores of the weaker ones were trampled upon. It is believed several of the injured will not recover.

The New York legislature has been unable to organize, the Tammany members refusing to vote for the Democratic nominee for speaker. —The public debt statment for last December shows a reduction of $12,793,623. During the year 1881 there was a net decrease in the principal and interest of the public debt of the United States of $102,611,777, and the cash in the Treasury increased $31,078,241.—Congress re-assembled on Wednesday but has done nothing in the way of legislation.—The Post-office Department is reported to be engaged in removing the Mormon postmasters in Utah and appointing Gentiles in their places.

Washington, January 6.—The Superintendent of the Railway Mail Service has issued a circular to the Division Superintendents, in which he says: "In view of the prevalence of smallpox throughout the country at the present time, you are instructed in every case where a report is made to you in regard to the matter to request that mail communication be suspended between the infected localities, and to take the necessary action at once, without waiting to consult this office, but report your action immediately to this office. This is necessary in order that the Department shall not in any way be responsible for spreading any contagious diseases."

Washington, January 6.—Mr John M Unglaub, a locomotive engineer on the Baltimore and Potomac Railroad, has received from ex-president Hayes a gold watch and chain, valued at $500, and also a letter from Mr. and Mrs. Hayes, asking him to accept the present as a token of their gratitude and a memento of his coolness, exhibited on March 5, 1881, when Mr. and Mrs. Hayes and family and several other passengers on a special train on the Baltimore and Potomac Railroad met with an accident at Severn Station, about fifteen miles south of Baltimore, colliding with a train going south.

Upon its being announced, some months ago, that certain parsonages and parochial school properties which had heretofore been exempt were to be subject to taxation during 1882, appeals were presented to the Board of Revision against their action. These have been argued at some length before the Board by the counsel for the appellants, but no decision was reached until yesterday morning, when an informal meeting of the Board, consisting of Messrs. Loughlin, Haworth and Fairman, was held, and the following opinion agreed upon:

"Personages situated on ground appurtenant to a church, but not forming an integral part of the church edifice, so that the existence of one is dependent upon the other, will be held subject to taxation for the year 1882.

"Schools established by private donations and carried on for the benefit of the public, and not with a view to profit, heretofore exempt on the books of this department, will be continued as exempt for the year 1882."

Formerly parsonages which stood upon church ground were exempt, whether part of the church building or not. This action of the Board, which is based upon a recent decision of the Supreme Court, draws the line in all cases throughout comparatively few properties will be affected. As to school properties the matter stands just as it was before, no change whatever being made The properties most liable to taxation chiefly belong to the Roman Catholic, Episcopal churches and the Society of Friends, and it is said to be possible that the appellants will take the matter into the courts. —*Ledger*.

FOREIGN.

London, Jan. 6—The entire tenantry of the town land of Locka, in North Tipperary, were evicted to-day. The military were present during the proceedings.

Dublin, Jan. 4.—Whelan and Ryan, who were last week committed for trial on the charge of treason-felony, were released to-day on the application of the Crown but were subsequently arrested under the Coercion act.

St. Petersburg, Jan. 5—The *Pariadok* States that the natives on the Kuldja frontier have retaliated for the Chinese cruelties. They have massacred the inhabitants of two Chinese settlements, and defeated a detachment of 350 Chinese troops.

Paris, Jan 5.—The Cardinal Archbishop of Rouen, who recently returned from Rome, has published a letter describing the position of the Pope. He urges the Italians to choose another capital, and leave Rome to the Pope, in order to avert the necessity of his departure from that city.

Dublin, Jan. 4.—The police have seized at Kilrush a box containing 20 rifles and bayonets and 450 rounds of ammunition.

Messrs. Gavan and Dickson, members of Parliament, are making arrangements for a series of meetings of tenant farmers in Ulster. They state that the tone of the landlords' meeting in Dublin yesterday was calculated to intimidate the Assistant Commissioners.

Dublin, Jan. 4.—A mandamus to quash the resolution passed by the Corporation conferring the freedom of the city on Messrs. Dillion and Parnell will be applied for in Court of Queen's Bench.

The mandamus will be applied for on the ground that the clause in the corporation act prescribing that nobody who is not a burgess can receive the freedom of the city has not been repealed.

London, Jan. 9—The *News* understands that the British Cabinet refuse to recognizes as inconsistent with international law in general, and with the Clayton-Bulwer treaty in particular, the claims of the United States to exercise entire control over the Panama Canal, and says Lord Granville will explain to Minister Sackville-West the grounds upon which the decision is based.

London, Jan. 7.—The Cabinet Council today was unanimous in considering that the state of Ireland made additional precautions necessary in order to bring to justice those persons engaged in supplying arms to the people.

Special despatches from points in Ireland show a great development of the latest form of lawlessness, namely, Land League hunts. A number of these were organized yesterday. In rare cases, where the authorities had not had time to interfere, quantities of game were destroyed and preserves damaged. In other instances the hunts were prevented by sending large bodies of troops to the places menaced. This was particularly the case in the County Cork. This necessity for moving the troops and thus weakening the hands of the authorities, is considered the most serious consequence of the movement.

St. Petersburg, Jan. 8—M. Saulkowski, who went in search of the Jeannette, and, on board the Chasseur, met the United States steamer Rodgers, engaged in the same mission, telegraphs from Irkoutsk, under date of Dec. 26th, as follows: We parted on the 9th of August from the Rodgers, which steered for Herald Island. The Strelok, with the Bremen expedition on board, then returned to Chinese ports, having previously accompanied the Rodgers in the search. An American schooner, having on board the captain of a stranded whaler, had joined them in Providence Bay. The captain stated that he had seen a boat containing corpses, and also silver spoons and other articles marked "Jeannette." The boat had been cast upon Herald Island. The commander of the Rodgers therefore resolved to proceed thither. He anticipated wintering there, and, aided by the dogs purchased at Kamschatka, organizing parties to make a thorough search of the Island.

Berlin, Jan. 7.—An imperial rescript, dated January 4, countersigned by Prince Bismarck, has been addressed to the Prussian Ministry. It says: "The right of the King to direct the Government and policy of Prussia in accordance with his own judgment is restricted, not abrogated, by the Constitution. The official acts of the King require the counter-signature of a Minister, and are carried out by his Ministers; but they remain the official acts of the King, in whose resolve they originate, and who in them gives constitutional expression to his will. Therefore, it is not permissible to represent their exercise as proceeding from responsible Ministers. The Prussian Constitution is the expression of the monarchical tradition of this country, whose development rests on the living relations of its Kings to the people. These relations cannot be transfered to Ministers, because they appertain to the person of the King, and their maintenance is necessary for Prussia. It is, therefore, my will that in Prussia and also in the Legislative bodies of the empire, no doubt will be allowed to attach to my constitutional right, or that of my successors, to personally direct the policy of the Government. It is the duty of my Ministers to support my constitutional rights by protecting them from doubt and obscurity, and I expect the same from all officials who have taken the oath of loyalty to me. I am far from wishing to restrict the freedom of elections, but the functionaries intrusted with the execution of my official acts are bound to support the policy of my Government, even at the elections. I shall acknowledge the faithful discharge of this duty, and shall expect all officials, remembering their oath of allegiance, to hold aloof, even at the elections, from all agitation against my Government."

Berlin, Jan. 8.—The morning papers cautiously discuss the Imperial Rescript, which is regarded as fulfilling the threat of an impending conflict conveyed in recent articles in Berlin semi official organs, and in the Vienna *Political Correspondence*.

The *Vosszische Zetung* says: "A conflict can now hardly be avoided. May the Nation support its Representatives in their efforts to protect our Constitution."

The *National Zeitung* believes the Rescript was not called for by the recent debates in the Reichstag, the object of which was only to prevent the person of the Emperor from being drawn into the discussion. It says there is every reason to deprecate a conflict. The Liberals would deplore such conflict, without, however, being deterred from pursuing the objects which they have in view, as the present state of things is not their fault The article concludes: "The fidelity of the Prussian people to the Constitution will again outlive the conflict, and the rest of Germany will not fail to follow the example."

The *Volks Zeitung* considers the Rescript the forerunner of a shortly impending crisis.

The *Tageblatt* regrets the unpleasant position created for officials by the Rescript which it believes is destined to produce much sorrow and trouble.

London, January 9.—A despatch to the *Standard* from Berlin says: "Since the parliamentary conflict twenty years ago, so deep and universal a sensation has never been created as by the Rescript addressed to the Prussian Ministry. The gravity of the situation is patent to everybody."

Paris, Jan. 8.—While a procession composed of 300 persons was proceeding to the Pere La Chaise Cemetery to-day, to commemorate the anniversary of the death of M. Blanqui, some of those in the line became objectionably demonstrative, and the police were obliged to interfere. Twenty-three persons were arrested, including Louise Michel. A pistol was fired in the crowd, but without result, and the procession shortly afterward dispersed. Twenty or more persons were wounded in the melee between the police and the processionists.

PHILADELPHIA MARKETS.

Wholesale Prices.

SATURDAY, Jan. 7.

FLOUR.—We quote the whole range of prices as follows: Supers at $3.75@4.25; winter extras at $4.75@5.50; Pennsylvania family at $6.37½@6.50; fancy brands at 6.62½; Ohio and Indiana do. at $6.50@7.25, chiefly at $6.75@7.12½; St. Louis and Southern Illinois do. at $6.87½@7.37½; Minnesota bakers' clear at $6.50@6.75; do. straight at $6.75@7, and winter and spring patents at $7.50@8, as to quality. Rye Flour was dull at $5 for pure Pennsylvania, and $4.62@4.75 for mixtures. Buckwheat Flour was quiet and steady at $4@4.25 ₱ cwt. as to quality.

WHEAT.—Futures opened firm, and after an interval of weakness at noon closed strong at about last night's prices. Sales of 20,000 bushels February at $1.43⅞, the closing rate, with $1.45⅜ bid and $1.46 asked early for March, but closing with the nominal bid $1.45½ though there were no sellers below $1.45⅞. On 'Change 2 cars rejected red sold at $1.37½.

CORN.—The local market was ½@1c. higher, under light offerings and a good demand. Sales of 500 bushels No. 3, new, track, at 69½c.; 800 bushels new, sail, white, track, at 69½c., 1500 bushels do. yellow at 70c., 11,000 bushels do, do., on track, and in elevator and grain depot, for local use, at 71c.; 7600 bushels old sail, early, in Twentieth Street Elevator, at 70@70½c.; and 1300 bushels do. on track at Port Richmond, at 71c.; 10,000 bushels sail mixed January in elevator, at 69½c. the closing rate; 25,000 bushels do, February at 71@70⅝c., closing at 70⅝c. bid and 71c asked, with 73c. bid early but asked at the close, with 72⅛c. then bid for March.

OATS.—There was a fair local inquiry at yesterday's prices, with sales of 2 cars No. 2 mixed at 50c.; 3 cars No. 3 white at 51@51½c.; 6 cars No. 2 do. at 52c, and 1 car No, 1 do. at 53c. Futures were a shade stronger, with sales of 10,000 bushels January at 51⅛c., the closing rate asked; 5000 bushels February, at 52½c., closing at 52⅝c. bid and 52½c. asked, and 52¼c. bid and 52⅝c. asked for March.

RYE was wholly nominal, in the absence of business, at 97c. for prime Pennsylvania.

GROCERIES.—Coffee was in moderate demand and steady, with sales of 375 bags ordinary to good Rio at 9½@11½c.; 350 bags fair to prime Santos at 11@12c.; 50 bags fair Maracaibo at 12½c., and 150 mats ordinary and good Java at 16½@18½c. Raw Sugars continued strong under light offerings at 7 7 16@7 9-16 for fair to good refining muscovadoes. Refined Sugars were in fair demand and firm at 10c. for cut loaf, crushed and powdered; 9⅞c. for granulated; 9⅝c. for mould A, and 9½@9⅝c. for standard A.

PROVISIONS.—We quote Mess Pork new at $18 25; shoulders in salt, 6½c.; do. smoked 7½@7⅝c.; pickled shoulders, 7@7½c.; do. smoked, 8½@8¾c; pickled bellies, 9½@9⅝c.; smoked do., 10½@10⅝c.; loose butchers' Lard 10⅜c.; prime Western steam do. $11.37½; city kettle do. 11⅝c. Beef Hams, $20.50@21, as to brand; smoked Beef, 14@15c.; sweet-pickled Hams, 9¾@10½c., as to average; smoked do., 11½@12c; extra India Mess Beef, $25@25.50, f. o. b.; city family do., $13.50@14, and packet do., $12.50@13, f. o. b.

POULTRY.—Live was scarce and wanted at 11@12c. for Chickens and Turkeys. Dressed was in moderate supply and fair demand at 12@13c. for general sales of dry picked Chickens, Turkeys, and Ducks, with exceptional transactions in choice lots at 14c.

BUTTER.—Prints were in good request and firm. We quote creamery extras 40c.; do. good to prime, at 34@38c.; do. imitation, 30@35c.; Bradford and York State extras, fresh, 31@32c.; firsts, at 29@30c.; Western extras, fresh, 30@32c.; do. good to prime, 25@29c.; rolls, choice, 22@23c. do. fair to good, 16@20c.; ordinary, 12@15c.; summer packed, solid, 9@15c., as to quality; common and medium shipping grades, 9@12c.; grease, 4@6c.; prints, fancy, 43c.; do. firsts, 38@42c.; do. seconds, 32@35c.

EGGS.—We quote limed at 20@22c.; held lots at 20@25c., as to condition; fresh receipts of Western at 26@27c., and do. Pennsylvania, New Jersey, and Delaware at 28c, with small jobbing sales at 29c.

CHEESE.—We quote New York full cream choice at 13¼@13¾c.; do. fair to prime at 12@13c; Ohio flat, fine, 12¾@13c.; do. fair to prime, 11½@12¼c.; Pennsylvania half-skims, 9@10c., do. skims, 6@8c. for fair to good down to 2@3c. for "rocks."

PETROLEUM.—The export market was dull and depressed under free offerings by leading refiners on a basis of 6¾ for refined in barrels, and 10c. for do. in cases. Resales were offered in New York at 6⅞c. for spot. We quote car lots for home use at 8½c. for standard white and 12½c. for Royal, 150 test.

HAY AND STRAW.—The bulk of the available supply was of ordinary quality, and sales were chiefly at $18@18.50, and below, but No. 1 was saleable at $19; and extra choice cars, when offered, brought $19.50@20. Rye Straw was dull at $15@16 per ton.

SEEDS.—Clover of choice quality was very scarce and wanted in job lots, at 9@9½c.; medium to prime new was quoted at 8¼@9c. Flax was held at $1.40, with $1.35 bid for pure.

FEED.—Sales of 3 cars spring Bran to arrive at $19; 1 car do. do. $19.50, 2 cars good do. do. spot at $19; 2 cars winter do. at $20.75, to arrive; 2 cars do. do. spot at $21, 1 car do. do. at $21.25, and 1 car fancy do. do. at $21.50.

AGENTS wanted; to supply the wonderful demand for the best, most popular and cheapest LIFE OF GARFIELD PRICE ONLY $2
Profusely illustrated. Outfit 50c. For terms, Address HUBBARD BROS, Publishers, Philadelphia.

Special Bargains
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CLOTHING
—AT—
OAK HALL.

Rough and Tumble Data.

The mill that makes these goods runs exclusively for OAK HALL.
They are all-wool, strong as cow-hide, thoroughly honest and not handsome.
One point with them is to give the greatest amount of strength and durability for the least possible price.
We have said little about them, because they have sold too fast to advertise.
We now have small lines as follows:

Men's Sack Suits . .	$10.00	They are
Large Boys' Sack Suits . .	$7.50	
Large Boys' Blouse Suits . .	$4.50	Bargains
Large Boys' Overcoats . .	$7.00	
Small Boys' Overcoats . .	$7.00	*de facto*.

We cannot speak too strongly of the solidity and goodness of these goods.

WANAMAKER & BROWN,
OAK HALL, SIXTH AND MARKET.

ALL WHO NEED DRYGOODS
SHOULD SEND TO US FOR SAMPLES
AND THEREBY SECURE THE ADVANTAGES OF THE LARGEST STOCK & LOWEST PRICES.
STRAWBRIDGE & CLOTHIER.
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The MOST RELIABLE FOOD For Infants & Invalids. Used everywhere. *Not a medicine*, but a steam-cooked *food*, suited to the weakest stomach. *Take no other*. Sold by druggists. WOOLRICH & Co. on every label.

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SOFT FINISH
PREPARED EXPRESSLY FOR ART DESIGNS IN OUTLINE
THIS SILK HAS A SOFT FINISH; IT WILL NOT SPLIT OR FRAY IN WORKING, AND IS DURABLE BOTH IN COLOR AND TEXTURE.
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COARSE FINE
Samples of Florence Knitting Silk and Illustrated Book of Rules for using, sent on receipt of 3-cent stamp.
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